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TERMS.

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LEXINGTON:
WEDNESDAY, *NOVEMBER* 12, 1834.

From Zion's Herald.

Good News from the Rocky Mountains!!

Extract of a letter from Cyrus Shepherd, missionary to the Flat Head Indians, dated Rocky Mountains, at Rendezvous on Ham's Fork, a Branch of the West, lat. 41 45, N., long. 112 34, W., June 28, 1834.

On the third day of May we arrived at the Kansas river, and crossed, with our baggage, in a flat bottomed boat, causing our animals to swim where the river was not fordable, and encamped on the other side near where the Kansas agency is established.

The soil in this part of the prairie is of excellent quality and clothed with all that is lovely in nature's drapery. The newly grown grass has covered the surface of the earth with a robe of elegant green, (which otherwise would appear black, as the old herbage on the prairie is burned off every year by the Indians,) is bestudded with a rich variety of most elegant flowers that would add beauty to any gentleman's garden in Massachusetts; gently rising hills, descending vales, and broad spread plains meet the eye in almost every direction, while high rugged bluffs, and deep ravines, which frequently lie in our way, increase the variety of scenery. The banks of the rivers and creeks are generally embroidered with groves of trees which add to the beauty of the landscape.

May 17—Arrived at the Platte, which is a broad shallow stream, carrying along with its water an abundance of loam and sand, and is interspersed with numerous small verdant islands, which presents a most lovely appearance. I have counted forty of these islands in the space of half a mile. The river in its widest place is about a mile in breath. The bottoms on this river extend two and three miles in width, and are clothed with luxuriant herbage, intermixed every where with flowers of various hues. I have often counted between thirty and forty different varieties in the course of a day's journey. From the outer verge of the bottom lands, the high bluffs rise in wild confusion and add beauty to the prospect, displaying all that is beautiful and grand in scenery. The hills and delightful plains on the opposite shore appear in all the loveliness of Elysian beauty, and brought to my mind the following lines of Watts:

"Sweet fields beyond the swelling flood,
Stand dressed in living green."

This, however, was not the case all the way. The land for several hundred miles, during the latter part of our journey, has been one continued barren waste. The soil, composed of loose sand and gravel, and seldom moistened by the rain of heaven, is easily agitated by the wind, (which is often boisterous,) and renders the traveling quite unpleasant for both man and beast. These barren wastes abound with prickly pear, wild sage, and wormwood. Flowers of exquisite beauty are also common on the most barren lands and desert bluffs; some of which, in virgin modesty, just lift their brilliant heads above the surface of the earth. In the course of our third day's journey on the Platte, we discovered buffalo on the opposite side of the river. On the fourth we found plenty of them on the side where we were traveling—killed as many as were needed, and passed thousands during the day. It would be impossible to give any idea of the sensation excited among the men by the first appearance of these animals. It is indeed a lovely sight to see hundreds of these uncouth creatures, quietly grazing, till we approach near them, when they all simultaneously run off in wild disorder, bulls, cows, and calves, raising a cloud of dust that almost intercepts the sight, and moving with a velocity that astonishes the beholder. It requires the swiftest horse to run down a buffalo. Antelope and elk are very plentiful here.—Wolves abound in all parts of the prairie. We continued our course up the Platte, during the space of 21 days and sometimes traveled whole days together without seeing a tree or scarcely a shrub, and were obliged to prepare our food by a fire made of buffalo *ordure* when we could obtain no drift timber for that purpose. During the last part of our journey on this river, the land became barren, the bottoms were narrower, and afforded less feed for the horses, mules, and cows, so that sometimes there was barely sufficient to support them.

June 9.—Arrived at the Sweetwater, a small pellucid stream, which, with the exception of the one at our last evening's encampment, is the only clear water we have had for weeks. We here encamped at the base of Rock Independence, a huge insolated block of granite, covering several acres, and rising from ninety to a hundred feet above the level plain. We journeyed several days on the Sweetwater, passing among the outer ridges of the Rocky Mountains, which in this place consist of large ranges of hills of granite, down whose naked sides the water occasioned by rain and snow for successive ages, has in its descent worn numerous small channels in the solid rock. A few dwarf pines have found places to root in their sides and tops, but scarcely ever attain a higher growth than five or six feet. Some of the mountains now in sight are white with snow to their base, as much so as the hills of New England in the depth of winter.

June 20.—Started for Ham's Fork, (the stream on which we are now encamped,) and after a long and wearisome march arrived at the desired place late in the afternoon, much fatigued. We have been resting the animals since that time, occasionally moving our situation for the accommodation of feed for the beasts. We now contemplate leaving to-morrow, to pursue our journey to the mouth of the Columbia, which is probably a distance of eight or nine hundred miles. We have yet by far the most dangerous part of our journey to perform, and may fall a sacrifice to savage barbarity long ere these lines reach you.

Since we came to rendezvous, we have been frequently visited by a number of Flat Head and Napierce Indians, who appear pleased with the idea of our coming to live with them. There is some difference in their language, but they hunt together, and are frequently all called Flat Heads. We conversed with them through an interpreter, and among other questions which they proposed, were the following: They wished to know whether we intended to cultivate the ground?—whether we could build houses such as white men live in at Wallah-wallah? Being told that we could, they replied that if we would build them a house in the Na-pierce village, they would go and hunt beaver, and each one give us something as a reward. They said that once they endeavored to get a white man to build them a house, and he promised to do it, if they would give him some horses, which they did, but he never fulfilled his engagement. We told them we should show them how to build houses, and assist them for nothing if they desired to learn. One of the Na-pierce Indians, who was present, said he had three children; that he was going to St. Louis this fall, but he would give the charge of his children to another to bring them to us, that we might teach them to read and be good. Some of them have prayer and singing in their lodges, and strictly observe the Sabbath. Last Lord's day a person from camp, who has been brought up in a land of Christian light and privileges, went to their camp to purchase some meat, which he obtained. He requested them to bring it to our camp, This they absolutely refused to do, telling him it was the Sabbath day.

Romanism in the United States.

In the following remarks, we wish to point out some of the grounds of apprehension in regard to the efforts of the papists; some reasons for anxiety, and for vigorous efforts to counteract the mystery of iniquity, which is already beginning to work.

The first cause of apprehension, which we shall mention, is the deplorable ignorance of a part of the population of this country.

Including foreigners and emigrants, there are at least half a million of adult white inhabitants, who can neither read nor write, having under their care twice that number of children and youth; thus a million and a half are growing up, in entire ignorance of the simplest elements of knowledge. There are at least another half million, who have been taught to read and write, but who are very little elevated above those who cannot read, in point of intelligence and the possession of moral principle. These may be supposed to have under their influence a million of children and youth; so that of the free white population of this country, there at least *three millions* who are in a state of degraded, stupid ignorance, leading to all intents and purposes an animal life, a life of sensation, without any valuable reflection or forethought. Here is a soil very favorable to the luxuriant growth of papal error—a field, which can be sown over in broadcast, with the promise of a most abundant harvest. The whole ceremonial of the Romish church, the doctrine and the gorgeous ritual, are adapted precisely and admirably to meet the inclinations and circumstances of all the ignorant men and women in our land. The splendid painting, the image almost 'instinct, with life,' the dim taper burning in early morning or in the shadows of evening, the superb vestments of the priesthood, and a thousand other circumstances, are calculated most wonderfully, to captivate an ignorant, unthinking population. The Roman Catholic bishop of Kentucky, writing to his friend in Europe, says, "that the protestants come to our church attracted by the music and preaching.—There reigns in our churches a silence and a tranquility, which are astonishing, when observed for the first time. The protestants themselves rejoice at the sight of these temples erected to the true God, and feel a peculiar attachment to the Catholic worship, whose pomp and splendor form so striking a contrast with the barrenness and nudity of protestant worship." It has always been the maxim of the Romish church, the more darkness the more piety, the more ignorance the more devotion. So far then as there is ignorance in our country, there is strong ground for apprehension.

Another reason for solicitude on this subject, is the condition of the newly settled portions of this country.

There is not much probability that the Roman Catholics will gain a footing in New-England, and in some parts of the middle states, because the people have the pure gospel preached them. They have the Sabbath with its heavenly light, the Bible, which is perfect, converting the soul; and the influence of the Divine Spirit, rendering effectual the means of grace. But it is not so in many portions of our land. Whole vast territories, with a rapidly increasing population, are nearly destitute of the ordinances of religion. The people perish, for lack of vision, by thousands. The states of Mississippi and Louisiana, extending from the Gulf of Mexico to Arkansas, and from Alabama to Texas, containing 99,000 square miles, and increasing with great rapidity, were not long since enjoying the labors of only 20 Presbyterian and Episcopal ministers, together with a small number of Methodists and Baptists.

Supposing the latter to have five times as many ministers as the Presbyterians and Episcopalians, and allowing one minister to 1,000 souls, 100,000 of the population may be considered as supplied, while 400,000 are destitute. This is but an epitome of many other great territories.—Some districts in the western country double their number short of ten years, outstripping, with fearful rapidity, all the means of religious instruction, which have been hitherto employed.

It will be recollected that the state of Louisiana which is the outlet of the western country, and in some respects, having a more commanding influence than any other State, was settled by the French, and is almost entirely given to Romanism. There are not more than half a dozen protestant churches in the State, with a population of more than 300,000. Numerous Catholic convents and nunneries are established in various parts of the State. In the two dioceses of St. Louis and New Orleans, not long ago, the number of priests was more than 100. They have one theological seminary, two colleges, several schools for boys, and ten convents in which are 600 pupils. Now these are the regions, which the Catholics consider as *their* appropriate missionary ground. In the five years before 1829, one association in Europe sent 61,000 dollars, principally to aid the Roman missions in the Valley of the Mississippi. One of their bishops, writing to Europe, has the following language:

'The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing towards the United States. Each one arrives, not with his religion, but with his indifference. We must make haste. The moments are precious, America may one day become the centre of civilization: and shall truth or error there establish its empire? If the protestant sects are beforehand with us, it will be difficult to destroy their influence. Numerous conversions have already crowned the efforts of our bishop. He has established a convent, all the nuns of which, are protestants, who have abjured their former faith.'

This leads us to mention in the third place, that the sympathy and assistance which some protestants show the papists, is a ground of apprehension.

There are doubtless, several hundred thousand merely *nominal* protestants in this country, whose minds are not settled in the great principles of christian protestant liberty.—They change with the wind. Some of them inconsiderately assist the papists. They know not what they do. Others are disturbed by the active friends of evangelical truth, and to escape the annoyance go over to the papists. A third class show them countenance from political motives. The Roman Catholic bishop of Charlestown, in South Carolina can command several hundred votes, which is an object of no small importance.

The fourth reason for apprehension, which we shall mention, is the present condition of Europe.

What will be the result of the late astonishing revolutions in Europe, is known only to God; but we may safely calculate, that the emigration to this country will be greatly increased. The Catholic religion has ceased to be the only religion of France. This will doubtless throw many of their priests out of employment. To our shores they will look as a resting place from their toils, where they can repair their shattered fortunes, and reinstate themselves in their former influence and glory. The government of the United States adopts a complete indifference towards all religions. Here they have no persecution to fear. Here are vast tracts of unoccupied fertile land, strongly inviting them to leave their famished brethren in the crowded districts of Europe. In a few months of one year, 30,000 individuals arrived at New York, from Europe, most of whom were Catholics. So we have not only to provide for our own people increasing beyond all former parallel, but we have to guard against the nameless evils of an ignorant, benighted, bigoted population, flowing in a strong current from the old world.

Another source of apprehension arises, from the fact that nearly all the knowledge in the Catholic church is in the hands of the priests.

Diffusion of knowledge among *all* the people is the glory of protestantism. There is no priviliged order among protestants. The whole body of enlightened clergy would rejoice to see the streams of knowledge flowing to every man's door. They would give to every human being a Bible, and have him think for himself seriously, conscientiously and independently, on the great subjects of his duty and his destiny. They would have no such thing as monopoly of knowledge of any kind. Let it be free as the air and light of heaven. But it is not so with the popish priesthood. They would monopolize all the intellectual and moral light. They have denied to the laity all participation in church government. They have for centuries forbid the circulation of the Bible among the common people. They have refused to the laity the use of the wine, in celebrating the Lord's Supper, pretending that it was designed only for the priests. They have arrogated to themselves the power to forgive sins, thus gaining possession of the consciences of the people.

Thus it is for the interest of the priests to spread their faith as widely as possible. Their influence—their very existence is depending on the deep and unbroken ignorance of the people.—And to accomplish this design they have consummate ability—the accumulated wisdom of several hundred years.

They are one and indivisible throughout the world, a compact mass, held together by a belief, that out of their church there is no salvation, by a vivid recollection of former and departed glory, by a strong sense that they are now a persecuted community. If one member of their church suffers, another suffers with it. If there are not papists enough in this country now, there are enough in Europe. If there are not cathedrals sufficient, there are funds sufficient in Europe to build them. In the upper circles of Italy, the conversion of the United States has been a frequent subject of conversation. The Catholic Bishop of Cincinnati, in a late communication, says, 'that we shall see the truth triumph; the temples of idols will be overthrown, and the seat of silence. This is the reason that we conjure all the christians of Europe, in order to ask of God the conversion of these unhappy infidels or heretics. What a happiness, if, by our feeble labors, and our vows, we shall so merit as to see the savages of this diocese civilized, and all the United States embraced in the same unity of the Catholic church in which dwells truth, and temporal happiness.'

A further reason for solicitude on this subject, is, the fact that the Catholics depend for success very much on the instruction of the young.

They are directing their principal attention to the establishment of schools, convents, colleges, asylums and theological seminaries. The schools in Maryland, are frequented not only by the catholic, but also by protestant children, many of whom embrace the Romish religion; or at least receive impressions in its favor, which they carry into the bosom of their families. They also say, 'that the establishment of convents of nuns devoted to the education of females, does great good. Catholics and protestants are admitted indiscriminately. The latter after having finished their education return to their homes, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics love to spread against the religious communities, and often where they have no longer the opposition of their relations to fear, they embrace the Catholic religion.'

The last cause for apprehension which we shall mention is, that the doctrines of the Romish church remain in substance, the same, unchanged.

'The refinements of modern manners, the withholding of objectionable articles of faith, in soothing conversations maintained with inquirers, the specious glosses put on expressions, startling to the lover of scriptural simplicity, might seem to say that Rome is changed.' But such is not the fact. The late Pope, Pius VII, in 1805, declared 'that according to the laws of the church, not only could not heretics, that is protestants possess ecclesiastical property, but that, also, they could not possess any property whatever, since the crime of heresy ought to be punished with the confiscation of goods. The subjects of a prince who is a heretic should be released from every duty to him, freed from all obligation, all homage.' The same Pontiff in 1808, professes this doctrine, that 'the laws of the church do not recognize any civil priviliges as belonging to persons not Catholics; that their marriages are not valid; that the Catholics themselves are not validly married, except according to the rules prescribed by the court of Rome;. and that if united in this manner, the marriage is valid, had they in other respects violated all the laws of their country.' These are an exact translation of the words used by the late head of the church, a man of enlightened views on many subjects and of distinguished celebrity

Men, maintaining such doctrines in any degree, are dangereus any where. There is ground for alarm wherever they may happen to live. So long as they deny on any pretext whatever, the right and the privilege of the full and the free circulation of the Scriptures, among all the people, they are not even a corrupt part of a christian church, they do not belong to it. This is a fundamental article, not of protestantism only, but of civil freedom; the light and hope of the world.—The Bible contains glad tidings of great joy for all people.—Where is the individual or the church which has the right to lock up this heavenly treasure, or do any thing to prevent its universal diffusion.—*Quarterly Register*.

Public Worship.

Oftentimes it is most depressing to the heart of the Christian minister, to see so many of the congregation to which he statedly preaches, apparently indifferent to his message from the court of heaven. Motive after motive he presents to their consideration, but no salutary impression seems to be produced. He varies his manner and his plan; he tries every proper expedient which he can devise, to gain their attention to their religious interests; but every thing intended to effect their highest good, appears to him to be of little or no avail. As he continues his inefficacious instrumentality from one year to another, he is almost driven to the conclusion, that in respect to a portion of his hearers the gospel is to be only a savor of death unto death.

Sorrowful indeed is the belief that even one to whom the invitation of mercy is given, should disregard it; and thus lose the inestimable blessings which are placed within his reach. But there is more of a saving influence attending the regular ministrations of divine truth, than is always appreciated even by those who are the most anxious to see men devoting themselves to the service of the Lord.

Of the whole number who constantly attend on the preached word, who make it a matter of duty to be engaged in public worship on the Sabbath, as much as they make it a matter of duty to perform their secular business during the other days of the week, of this number a large proportion either become professedly the disciples of Christ, or are so much acquainted with his character and claims, and so exposed to the operations of his Spirit, as to furnish comfortable evidence on their death beds, if not in their days of health, of their being in the exercise of penitence and faith. The instances we believe to be comparatively rare, in which a regular and careful attendant on the preached gospel, leaves the world a stranger to its saving efficacy. At least such instances would be found, after fair examination, to be less frequent than many suppose. The word of God does not return unto him void. It is never in vain to address it to those who make themselves its sober and attentive hearers.

If the facts are as we have now stated them, and we think they cannot be disproved, the importance of public worship commends itself at once to the feelings of every Christian. It is a duty, the neglect of which is the neglect of the great salvation. It is a privilege the enjoyment of which by individuals and families, results in the preparation of a large portion of them for the holy and happy services of the upper world. Men cannot be present every Sabbath with a company of true believers, and join in the prayers and listen to the preaching of a faithful minister, without receiving an influence inconceivably more valuable than what comes to them from all other sources.

We would ask those pastors who have been for several years past with the people now under their charge, to look around and ascertain how many of their constant hearers, those who unless unavoidable circumstances prevent them, are always present at the public religious services, are in the judgment of charity very far from the kingdom of heaven! The investigation would tend to encourage them in their labors, and stimulate them to do whatever they can to bring all within the limits of their parishes and towns to a stated attendance on public worship.

The attendance of which we are speaking, and benefits of which are so great, is not an act that can be performed occasionally, or just when selfish convenience is consulted, or that can be omitted by the suggestion of a trifling excuse. Those do not attend on public worship, who are unnecessarily absent during any portion of the time. Absence for any reason which an enlightened conscience and the God of the Sabbath would not approve, shows that the service is disregarded, and every thing connected with religion thrown aside for objects that are thought to have stronger claims. Those who can but will not, enter the temple of the Lord or his own hallowed day, most plainly declare, by their not going, that they refuse to yield themselves to his authority, and to obey his commands. No occasional attendance can silence the declaration. So long as one regards custom or convenience, and is more attentive to personal ease than to the worship of the Most High God, he is unprepared to be benefitted by whatever he may hear at unfrequent and irregular intervals.

Occasional hearers are those in our congregations on whom the gospel has no salutary efficacy, and who are living, and will be likely to die, in a state of impenitency and unbelief. It is but a little more probable that those who enter the sanctuary only when they cannot quite so comfortably absent themselves, or who would not be considered so unfashionable as never to enter it, will be benefitted by the public service, than persons that keep away from it all their lives. The latter never hear the word preached. The former sometimes hear it; but with hearts that will not regard it as important enough to claim their constant attention.

Landmark.

The secret Councils of God.

Another subject which is placed wholly out of the reach of our investigation, is the entire consistency of the divine purposes with the freedom of human agency. The question arises, How can it be that our uncontrolled and voluntary volitions and actions can be reconcileable with that predetermination of all events, or that absolute foreknowledge which renders them equally certain, which the Bible ascribes to the moral Governor of the world? In this case, predestination and foreknowledge amount to the same thing. For if an event be infallibly foreknown, its occurrence is just as certain and inevitable as it could be made by any possible decree. The fixed certainty of future events, and this invariable plan of action which exists in the mind of Godd, are abundantly revealed in Scripture. The whole system of prophecy rests upon this basis, that all the acts of created agents in all future times, have a present existence, a fixed certainty of taking place, in the divine mind. And these statements of revelation are in unison with the dictates of enlightened reason. It is impossible to conceive of an infinite law-giver, the Maker and sovereign of all things, without ascribing to him an all-comprehending view of all events, a perfect control of all inferior agents, and a clear discernment of the end from the beginning. It is thus abundantly taught in the Bible, that all events which take place were certainly and unalterably fixed in the divine mind. The Bible also declares with equal plainness, that we are entirely and justly accountable, that we act freely in view of motives, and that the divine decrees put no restraint at all upon our choice and determinations. And every man knows this is absolutely true. In every mind there is a consciousness of complete freedom of purpose and action. And however objecters may argue upon this subject, the pangs of remorse which follow crime, clearly prove that the transgressor has an inward assurance he has acted freely, voluntarily and wickedly. Thus the predestination of all events and the perfect freedom of human agency are clearly and fully revealed. The secret which is hidden from man is, the consistency of these with each other. It seems difficult to conceive how men can act freely in doing that which the divine purposes have already fixed unalterably; and yet we know it is even so. The hearts of Joseph's brethren were agonized at the recollection of their cruelty and wickedness in selling him into bondage, and yet God employed their guilty instrumentality in sending Joseph into Egypt to effect a great deliverance. The pangs of remorse and despair which rent the heart of Judas were not assuaged by knowing that his direful treason was certainly predetermined and foretold by the prophets of old—because he knew that his crime was voluntary and intentional. It was "by wicked hands" that our Lord was crucified and slain, although he was "delivered by the determinate counsel and fore-knowledge of God." The question thus arises, How can we be free and accountable agents, and yet act in invariable accordance with the divine predetermination? This is not revealed. It is a secret reserved to be disclosed by the light of eternity.

As the Bible reveals both these facts, and we cannot deny either without falling into the grossest absurdities, it is our wisdom to cherish an unshaken confidence in the divine declarations as to the truth of these seemingly conflicting propositions, and rest assured that in a manner very mysterious and above our present conceptions, the freedom of human agents is entirely harmonious with the fore-ordination of all their actions. We are moreover to recollect that the secret counsels of God do not form our rule of conduct: as we cannot know what those counsels are, we are not to be governed by them in our conduct, but to act at all times with reference to the *revealed* will of God, *without any practical reference to his secret decrees.—Dr. Leland, in Nat. Preacher.*

Brethren, let no man deceive you. *Not every one that saith, Lord, shall enter into the kingdom of heaven, but he that doeth the will of our Father which is in heaven.* The gospel has supplied us with rules or principles of conduct in all relations and under all circumstances, and has commanded us to *walk by faith. Without me*, says the Saviour. *ye can do nothing*; and, adds his inspired servant, *whatsoever ye do in word or deed. do all in the name of the Lord Jesus.* Our lives, then, are to be regulated and controlled by his precepts. Our passions and affections; our plans and pursuits; whether in the closet or by the way, in the house of prayer, or in the wide field of secular occupation; whether in joy or sorrow, in sickness or health, in life or death; whether in regard to ourselves, our neighbour, or our God; all is to be conducted on the principles of the gospel—and exactly in proportion as we depart from these either in our spiritual or secular acts, do we lose our claim to be regarded the disciples of the Son of God. But what act can be more important than that which is directed to the education of our children? Can we here be neglectful without treachery to our master, the guilt of practical unbelief? Here, where the first and the deepest impressions are to be made upon the mind; where the foundations of character and happiness are to be laid; where, in short, the soul, so far as human means are concerned, is to receive its strongest bias for or against Christ, and hence the seal of its destiny for time and eternity! Let Christian parents pause and reflect, let them weigh well the merits of this question. *"Other foundation can no man lay, than that is laid, which is Jesus Christ!"* How then can Christian men be innocent, while they connive at systems of education having their foundation in the fatal quick sands of irreligion? For us there can be no middle course, the contest is *between Christ and Belial.* The mind exposed in education, to an influence not decidedly Christian, is exposed to the infection of positive infidelity. *He that is not with me is against me*, is not more the declaration of the Son of God than the dictate of common sense. *—Bp. Ives.*

Inquisition Abolished in Spain.

The following, from the London Patriot of July 6, is too important to share the common fate of "foreign news." We place it where it will be seen.—*Boston Rec.*

THE INQUISITION IN SPAIN.—The Inquisition, which had already been suppressed *de facto* in Spain, has been *de jure* by the following decree, dated 15th July:—

"Art. 1. The tribunal of the Inquisition is definitely suppressed.

Art. 2. The property, income, and other goods belonging to this institution are to be applied to the payment of the public debt.

Art. 3. The produce of the 101 cannonships dependant upon the Inquisition are to be applied to the same purpose.

Art. 4. The employees attached to this tribunal and its dependencies, who possess ecclesiastical prehends or civil employments in remuneration, shall have no right to receive their emoluments from the funds of the said tribunal.

Art. 5. All the other employees are to receive the amount of the salaries from the sinking fund, until they have been otherwise provided for.

MORNING PRAYER MEETING.—Rev. Mr Burchell related an account of a sunrise prayer meeting on the morning of each Lord's day among his congregation. Many of the people would leave the plantations long before day, and travel from 2 to 10 miles, to be at the meeting, and then as the rays of the sun began to pierce through the tops of the trees, it was usual to find not less than a *thousand* persons ready to begin the delightful services of the Sabbath, by the pious strains of Dr. Watts,

"Welcome sweet day of rest,
That saw the Lord arise;
Welcome to *this* reviving breast,
And *these* rejoicing eyes.

How astonishing all this must seem to those who do not think that Africans have souls; to see them serving their Creator so rationally, piously, and zealously; and how gratifying to the christian, who sees in it the power and glory of the gospel.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, NOVEMBER 12, 1834.

THE ANNIVERSARIES.

Last week was truly a literary and religious festival in this city. A number of distinguished strangers honored us with their presence, and delighted and edified us with their eloquence. We have given in the several succeeding columns an imperfect sketch of the anniversary meetings, in the order in which they were held. In our abstract of the addresses of the different speakers, we have designed nothing more than a very brief outline; in some cases not even so much as that. A report of the speeches, entire, had we felt ourself adequate to the task, we did not deem desirable. The season, throughout, was one of deep and increasing interest. May the salutary impressions which have been evidently made, prove abiding. The brethren from a distance who favored us with their presence on this occasion, cannot be soon forgotten. The prayers of our religious community attend them in their departure.

TEMPERANCE MEETING.

These interesting meetings commenced on Tuesday evening, by the celebration of the annual meeting of the Fayette County Temperance Society. The meeting was held at the Methodist Episcopal church. The Chair was taken by Rev. S. Chipley, President of the Society; and the introductory prayer was offered by the Rev. Wm. Patton, of New-York city. The Annual Report of the Society was read by the Secretary, Mr. W. A. Leavy.

The first resolution was moved by the Rev. Mr. Davidson, and seconded by Rev. Mr. Winslow, from Ceylon; both of whom supported it by appropriate addresses. The resolution is as follows:

Resolved, That in view of the light thrown of late upon the traffic in ardent spirits, we consider such traffic as the chief minister of intemperance with its countless evils; and that it is the duty of every conscientious, philanthropic citizen to discountenance the traffic, and if engaged in it himself, to relinquish it without delay.

Mr. Davidson related a striking anecdote of Rev. Robert Hall of England, illustrative of Mr. Hall's opinion of the pernicious influence of ardent spirit, and also forcibly showing how much may be done in reforming evil habits in others, by a firm, courageous, and consistent course. "Call it (ardent spirit) not brandy," said Mr. Hall to a brother clergyman who desired some of the pernicious beveage, "call things by their right names. Call it *liquid fire and distilled damnation*."

Rev. Mr. Winslow was unable to speak so definitely of the evils brought upon the community by the traffic in ardent spirit in this country, as he had been absent for a number of years. He had had painful experience, however, on this subject in heathen lands. Owing to their ignorance of the arts and the simplicity of their manners, the heathen did not have it in their power, unaided, to do themselves much injury by stimulating drinks. Some of the heathen nations used a stimulating beverage, but it was comparatively mild and harmless. He regretted to say, that it had been reserved for *Christians*, at least the inhabitants of Christian lands, to introduce among the poor, ignorant heathen the *liquid fire* which had been spoken of. Strange as it might seem, the vessels now sometimes carried out *missionaries* and *brandy* at the same time. The speaker enterdd into detail respecting the deleterious influence which had been recently exerted among the Sandwich Islanders by the free introduction of *New-England rum*, and other ardent spirits In some instances it had led to the abandonment of the celebration of the Lord's supper among the churches. The traffic was destructive not only of the *bodies*, but also of the *souls* of men.

Mr. W. gave a pleasing account of the formation of Temperance Societies at Calcutta, and several other mission stations in the East Indies. The work of reform was going on there, and he doubted not would greatly progress.

The Rev. Mr. Patton moved the following resolution:

Resolved, That public sentiment having been effectually aroused to the importance of the Temperance cause, we deem it essential to complete the reformation, that the success already gained be followed up by steady, unremitting effort.

Mr. Patton's remarks were of a peculiarly thrilling character. As we took no notes of the meeting, we shall not attempt to follow him. He had noticed for several years, that Temperance anniversaries generally occurred on rainy evenings. It seemed as if the very *clouds* were in unison with cold water societies. There was *cold water* without, and *cold water* within.

It was true public sentiment was aroused on the subject of Temperance, but there was not yet that general walking up which was needed. When it took place, things would wear a very different aspect.

There were some men, called *antiquaries*, who were continually digging into the past They seemed to have little to do either with the present or the future. Some such one would in future time, in giving a record of the events of the present age, mention with strange surprise, that about the year 1830 or '34, people were in the habit of poisoning themselves with *a strange kind of fire*.

Mr. P. gave various reasons why individuals should join Temperance Societies;—reasons which it seemed to us could not fail completely to convince every unprejudiced mind.

He begged leave to address a few words to the ladies. Once on visiting his native place he was invited to dine with a friend. He accepted the invitation. On tasting the mince pies which the lady had provided, his conscience would allow him to swallow only a mouthful. They were so strong with *brandy*, that he was convinced if he had eaten of them heartily he should have been made drunk. A friend who had gone with him, and who partook freely of them, complained of *feeling them in his head*.

The nursery should be like the garden of Eden—*well watered*. The common practice of administering alcohol to young children was greatly to be apprehended. When an infant cried, the first thing to be done was to pour sweetened toddy down its throat. And infants often ceased crying only because they were *dead drunk*.

The Temperance reform had reached a most fearful crisis. It reminded him of a momentous period in the American history. He alluded to the awful moment when the Declaration of Independence had been voted on and adopted, and laid on the table for signatures. All were friendly to it; but none had signed it. A breathless stillness prevailed. At length John Hancock, President of the Congress, seizing the pen, and pledging "his life, his fortune, and his sacred honor, affixed his name to the instrument in the legible, bold characters we have all seen. He hoped every individual in the house would have an opportunity to sign his name to the pledge.

This resolution was seconded by the Rev. Mr. Gridley, who advocated it in a forcible and pointed address. All his remarks were designed to prove and illustrate the position, that *every* TEMPERATE *drinker will become a drunkard, if he live long enough*. He sustained this position in an impressive manner, and apparently to the entire satisfaction of the audience.

The meeting was closed with prayer by the Rev. Dr. Wisner, of Boston.

BIBLE MEETING.

[The proceedings of this meeting, are furnished by a friend who was present, and participated in the exercises of the meeting.]

The friends of the Bible held a meeting in the Baptist church on Wednesday, Nov. 5th, at 3 o'clock, P. M. Rev. I. Van Doren was called to the Chair, and L. H. Van Doren appointed Secretary. The object of the meeting was stated by the chairman and the exercises were commenced with prayer.

The following resolution was moved by the Rev. Mr. Spalding, of Cincinnati.

Resolved, That we take courage from what has already been accomplished in the circulation of Bibles in the United States, and that we make unremitting exertions to keep pace with the wants of our rapidly increasing population.

After presenting this resolution Mr. S. said, that we should not faint or become weary in well doing. The work in which we were engaged was an important one; and that although much was already accomplished, much still remained for us to effect, and that the churches should do the work.

Mr. L. H. Van Doren rose to second the resolution.

He said the Bible was to us, what standing armies and fortifications were to other nations. The Bible must be the sentinel, stationed upon our watch-tower, if we would be foretold of approaching enemies and destroying foes. That if our nation would be effectually guarded, we must fear more the commotions and convulsions within, than the attacks from foreign lands. When our Congress was filled by the wisest and best of men,—men, who thought and acted for the nation, and not for a party, then it was that they felt it their duty in view of the wants of a rapidly growing people, *to act* (if not to constitute themselves) in the capacity of a Bible Society, and when they found that a sufficiency of Bibles could not be procured at home, they ordered an edition of 30,000 from Europe and resolved that they should be disseminated among the people. They knew Sir, that *its morality* was the *salt* that must preserve the body politic from putrefaction. Our farmers know, that if they would preserve their pork for distant markets, it must be well *salted*. So it is Sir, with our fast growing and wide extending nation. If it be not carefully rectified and purified by the sanctifying influence of the word of God, our Representatives and Senators will legislate in vain—our country will be lost, and our free institutions and our boasted liberties will live only in song.

The following resolution was moved by Mr. Winslow, Missionary from Ceylon.

Resolved, That we take a lively interest in the resolution of the American Bible Society to supply the whole world with the word of God in the shortest practicable time; and that we give our hearty co-operation in the execution of this benevolent design.

Where there is no Bible, said Mr. Winslow, there is no light. There is no true civilization, and the social state is unhappy and man is almost as degraded as the beasts of the forests. Mr. W. in a most affecting manner portrayed the wretched condition of the many thousands of Pagans, with whom he had already spent fourteen years, and among whom he expected to lay his bones, and called most affectionately upon all christians to co-operate with him in elevating and saving the heathen world. He particularly described the abject and wretched condition of *females*, and said their situation was far worse than our slaves.

Rev. Mr. Patton, from New York, seconded the resolution.

He remarked, that the world must be converted to God. But when we remembered the extent of the field and the obstacles to be surmounted, it appeared as if it could not be effected, unless God should accomplish it by a mighty miracle. But *it is to be done* by the agency of man and it would be done soon. Only look at the great facilities of commerce; the improvements of machinery and the almost creating inventions, which are weekly coming to light, are all combining to push forward and hasten with unparalleled rapidity every great and good work. Only a short time since one Bible cost £30 sterling, and now less than 50 cents, and even that was not the minimum of expense. An individual had already offered to print New Testaments, to any amount, for 4 cents per copy; and that he expected to see the day that five Bibles could be procured for one dollar. Oh Sir, there is no telling what the press will do, when you apply high pressure steam to it; and more than this, our shipping merchants, we are told, now carry Missionaries and Brandy; and when China and other nations begin to feel, as they soon will, their want of Bibles, our ships will be loaded and bear across the ocean, Missionaries and *Bibles*, a much better ballast Sir, than Brandy. For these merchant-men will do any thing to make money, and I believe soon, the active commercial spirit of our people, will take this business into their hands, and then Sir, Bibles and Tracts will be wafted by every wind of Heaven.

The following resolutions were offered by Mr. L. H. Van Doren, and seconded by Rev. Mr. Patton.

Resolved, That in the opinion of this meeting it is of great importance that a new and vigorous effort be made *to re-supply the State of Kentucky* with a copy of the Holy Scriptures to each family.

Resolved, That it be urgently recommended to the various Bible Societies within this State to take immediate and efficient measures to co-operate with each other, and to supply their respective sections with as little delay as practicable.

Mr. L. H. Van Doren said, that the managers of the Fayette County Bible Society were now making exertions to re-supply this county with Bibles, and that within a few miles of this city, in a small district, included within the bounds of two small congregations, *forty-eight families* were found destitute of the word of God, and that we had reason to believe, from the character of the people in that section, that they had not been less attentive to the wants of their neighborhood than others; and if this be the index by which we should judge of the destitution of the State, was it not time that Kentucky should again carry the bread of life—the book of God, and place it within the sacred precincts of every family!

Mr. Patton expressed his conviction of the necessity of a re-supply, from having heard the statement first made in this meeting, that in so small a section of the county *forty-eight* families were lately found destitute of a Bible.

Dr. Wisner, of Boston, had not intended to say any thing, but rose to express his belief of the justness of that remark before made, "That the Bible was the salt of the land, and the light of the world," and that considering how rapidly our country was increasing in extent and population, we cannot and we ought not neglect to place the Bible into every family. The world was looking at this nation, and were waiting to know whether religion could flourish without Governmental patronage. Even the great Dr. Chalmers had doubted the success of our experiment, and had published to the world the reasons for his fears. But, (said the Dr.) when the American Bible Society had accomplished that noble resolution of giving a copy of the sacred scriptures to every family in the Union, I then wished that I could elevate my voice, so that I might be heard across the waters by that Reverend Father, and I should exultingly have asked, Look here Sir! where on the face of the earth, except in America, can the head of every family in the kingdom hold up and show a Bible—a book from God? No where Sir! and it is, under God, by the instrumentality of these voluntary associations and the universal dissemination of the word of God and the blessings of religion only, that we can expect to hold our station with the nations of the earth and for these reasons he urged the adoption of Mr. Van Doren's motion.

The motions were then put, and passed unanimously.

Mr. Patton then moved that the objects of the last two motions be referred to the Managers of the County Society; and that they be requested to carry them into execution as far and as soon as possible, which was agreed upon.

The meeting was then closed with the Apostolical benediction by the Rev. I. Van Doren.

HOME MISSION MEETING.

The Home Missionary meeting took place at the M'Chord church, on Wednesday evening at candle-light. The Rev. President Young presided as Chairman. The meeting was opened with prayer by the Rev. Robert Stuart.

The Rev. Henry Little, General agent of the Society for the west, gave a very interesting account of its history and unexampled growth. It had surpassed the expectations of its most sanguine friends. The Society had been in existence eight years. The receipts into its treasury last year amounted to *eighty thousand* dollars; and the number of ministers employed by it, to *seven hundred*. Of these 700 ministers, 180 were located in the valley of the Mississippi. The whole tenor of the statements of Mr. Little went to exhibit, in the most striking manner, the great prosperity and efficiency of the society he represents.

The Rev. Mr. Patton offered the following resolution:

Resolved, That the past history of the American Home Missionary Society not only calls for gratitude, but encourages us to proceed with prayerful dependence upon God, to vigorous and extended efforts to supply our whole land with the Christian Ministry.

Mr. P. commenced his speech in the most felicitous manner; dwelling upon the associations connected with the word *home*, in a strain of genuine pathos. He spoke with much feeling of the deep concern felt by the executive committee of the A. H. M. Society for the spiritual interests of the valley of the Mississippi. He was himself a member of that committee, and spoke of what he knew to be true. The committee were looking forward with intense interest to the period—but 15 years perhaps—when the balance of power in this nation would be west of the Alleghanies,—and they well knew that that power would be blessed or cursed, according to the moral character of the population of this wide-spread territory. He well recollected when the American Home Missionary Society sent their first missionary into this valley. It was a matter of great notoriety, and was regarded as an era in the Society's operations. Now they have 180 missionaries here, under whose labors the last year, by the special blessing of heaven, 22,283 individuals had been hopefully converted to God.

But there was great danger of thinking the great work to be performed here, was to be done by a *gale*. In the language of the resolution, they must proceed with prayerful dependence on God. Attempts to accomplish the great objects before the Society in any other way, must utterly fail of success. There must be *prayerful dependence on God*. It was this which sustained the pilgrim fathers in their trials both in Europe and after they reached this country. Mr. P. here paid a truly eloquent tribute to the original settlers of New-England. God had sifted five nations, and selected the choicest of the seed, and transported it across the blue deep, to this land, here to germinate, and bring forth precious fruit.

The following resolution was moved by the Rev. Dr. Wisner:

Resolved, That Home Missions should be vigorously prosecuted, not merely with reference to our own country, but also to the speedy extension of the blessings of Christianity through the earth.

Dr. Wisner said, he had the happiness of calling that parlor his, where the first suggestion was made, (so far as he knew,) respecting the expediency and propriety of organizing a Home Missionary society, on the principles on which the American Home Missionary society has since been organized. The suggestion was made by the late Rev. Dr. Porter of Andover, to several clergymen present from different parts of the union. They agreed to act upon it. Letters were subsequently addressed to leading ministers in the different states, the answers to which were *unanimous* in recommending the scheme.

He had learned with indescribable satisfaction, that the number of hopeful conversions the past year was in the proportion of one for every five dollars expended by the society. How loud a call for gratitude!

Dr. W. then went into a very logical and conclusive argument to prove, that most is always done for *home* by those who do most for their fellow-men *abroad*. On the whole it was a speech of great power, and was listened to by a large and intelligent audience with the most marked attention.

Rev. John C. Young moved the following resolution:

Resolved, That the small number of our preachers compared with the whole number of our population, and the peculiar destitution of a preached gospel in many large sections of our state, present a strong motive to vigorous and prayerful exertion in behalf of the cause of Home Missions.

In the course of his remarks, President Young furnished a great deal of highly important and interesting statistical information respecting the destitution of Ministers in Kentucky. We shall barely glance at some of the most prominent.

The state contained a population of about 800,000 The number of Presbyterian preachers was about 45 or 50; allowing about one Presbyterian preacher to 16,000 souls. One Presbytery contained a white population of 118,000, with only seven Presbyterian preachers. There were *sixteen* counties, with a population of upwards of 90,000, in which there was not a single preacher of our denomination! The speaker mentioned several cases illustrative of the deep interest manifested by the people in these destitute regions when the gospel was carried to them, and the highly beneficial results from occasional preaching among them.

TRACT MEETING.

The meeting in aid of the Tract cause was held in the McChord church on Thursday, at 3 o'clock, P. M. The Rev. I. Van Doren in the Chair. The introductory prayer was offered by Rev. Dr. Wisner. A report was read by Rev. J. R. Avery, an Agent of the American Tract Society, containing a great amount of important statistical information; from which we extract the following:

"The American Tract Society was organized in 1825, after deliberate and prayerful investigation of the *importance of a united effort in this cause*. It commenced with nine members, and now after nine years existence, there are more than 550 Directors by the contribution of $50, and about 2,000 members by the contribution of $20 and upwards. The progress of this Society has been onward with a noiseless, unfaltering step. Its receipts the last year for Tracts and as donations, amount to $66,000. The South-western field, which at this time demands our particular attention, embraces the states of Kentucky, Tennessee, Alabama, Mississippi and Lonisiana. In these five states the Society has but two permanent Agents, whose labors the past year, though arduous, have been successful far beyond their anticipations. In Kentucky there are three Depositories. One at Lexington, which has received from the Parent Society Tracts to the amount of $1,680. One at Louisville, whose receipts from the Parent Society amount to $1,488. One at Danville, which has received Tracts to the amount of $1,353, which shows that in this State there have been received something more than $4,000 worth of religious Tracts. There are two Depositories in Tennessee. One at Knoxville, whose receipts in Tracts from the Parent Society amount to $1,100; and one at Nashville, whose receipts amount to $2,000. Making over $3000 worth of religious Tracts in the state of Tennessee. Alabama has two Depositories. One at Huntsville, which has received Tracts to the amount of $2,000: the other at Mobile, whose receipts in Tracts have exceeded $1,000. Making in all more than $3,000 worth of Tracts in Alabama. There is a Depository in Mississippi, at Natchez, whose receipts from the Parent Society amount to $2,500. At New-Orleans the Tracts received into the Depository exceeds $3,000.

"The volume enterprize has recently elicited much interest in the South and West. During the past summer there have been received into the state of Kentucky, and are now being circulated, the Evangelical Volumes of the American Tract Society to the amount of more than $1,400. These are disposed of at the Society's stated prices, which are so low that no family need remain destitute of a well selected library. Already have a large amount of the Society's bound volumes been forwarded to other important points of the South-western field; and the lovers of intelligence and virtue are looking forward with pleasing anticipation to the time when the place of light, fascinating and corrupting publications shall be occupied by the solid, virtuous, and tried works of Bunyan, Brainerd, Doddridge, Edwards, Abbott and Keith. Such works must ever occupy a place next to the Bible.

"The South-western field has not been behind hand in its effort the past year, to extend the knowledge of salvation in Pagan lands through the medium of the press. The resolution of the Society the last year to devote $20,000 to foreign and Pagan lands, together with a presentation of facts to some (perhaps not half,) of the churches in this field, had led the benevolent to contribute to the accomplishment of this object during the past year more than $5,000. It is confidently believed that the cry of the 60,0000,000 of Russia, the 50,000,000 of the islands of the Indian Archipelago, the 18,000,000 of Burmah and Siam, the 110,000,000 of Syria and Persia, and the 300,000,000 of China for portions of the bread of eternal life will not be heard in this portion of our beloved and highly favored country without a cheering response from every christian bosom, and a cheerful and efficient co-operation with other portions of the religious community in raising the $30,000 which the Society is attempting to raise the present year for Tract operations abroad."

James G. Birney, Esq. of Mercer county, offered the following resolution:

Resolved, In view of the good, accomplished by the distribution of religious Tracts, in our own country,—especially, when accompanied with christian effort and prayer for the salvation of man—that, we, not only cordially approve of this method of bringing the great truths of religion before the minds of men, but we are confident, were it more vigorously prosecuted, through our whole country, a great revenue of glory would be brought to God.

Mr. Birney adverted to the origin of Tracts. Tracts in some form, though not by that name, were of great antiquity. The Cyropœdia and Anabasis of Zenophon and the best writings of Bacon were but Tracts. Their great efficiency in promoting infidelity in France was familiar to all. He knew not why they might not be expected to be equally efficient in advancing the cause of righteousness. Like a spark dropping into a powder magazine, so a single Tract often, under God, filled the heart with a holy flame of benevolence. There were many considerations to prompt to vigorous and steady effort in this cause. 1. Tracts were easily circulated. 2. They were adapted to all. Many of the Tracts issued by the American Tract Society were the productions of the most highly gifted minds. 3. The public mind will be occupied with something.—If you give it not truth, it will be filled with error. He had recently heard of Tracts containing a denial of some of the fundamental principles of Christianity being disposed of in large quantities in a neighboring city, at auction. 4. God would be glorified. Mr. B. related several anecdotes illustrative of the benefits of Tract distribution, and gave some salutary hints as to the manner in which this duty should be performed.

Rev. Mr. Patton seconded the resolution. Without singleness of purpose and steadiness of aim, no man had ever accomplished much in any department. This was the secret of the success of Alexander and Bonaparte; and to this the apostle Paul was indebted, under God, for his great efficiency in propagating the truth.

The various benevolent societies were not to be regarded as rivals, but as a holy sisterhood. Like faith, hope, and charity, they should go hand in hand. If faith were absent, hope and charity looked as if they had lost a friend, and so if hope or charity were wanting, the others looked disconsolate. These benevolent institutions had been compared to a bright, golden chain, each society forming a link of the chain. The Missionary Society one link, and the Tract Society another link, and so on. He had sometimes been in the habit of saying, that one end of the chain was fastened to the throne of God, and the other end reached down to the earth, and was coiled up. And he had wondered what was to be done with the coil. But the American Seaman's Friend Society came along, and took hold of the end of the chain and passed it around the globe with a *tight hitch*, and lifted up the whole world to heaven.

Mr. L. H. Van Doren moved the following resolution, which he supported with an appropriate address.

Resolved, That the effort now making by the American Tract Society, and its patrons, to circulate in the South and West the standard evangelical volumes of the Society, and, as far as possible, to place a religious library in every family, *is one of the noblest efforts of this age*; and should call forth the prayers of all evangelical christians for its success, and receive their cordial co-operation.

The following resolution was offered by Rev. Mr. Winslow:

In view of the clear indications in the providence of God that the *press* is to be used as an important auxiliary in spreading the light and blessings of the gospel in Foreign and Pagan lands: *Resolved*, That we feel ourselves called on to sustain the American Tract Society in its foreign operations by our prayers and *contributions*.

Mr. Winslow stated that there were 24 presses now employed in India in printing the Bible and religious tracts. A large number of Tracts had been printed and put in circulation. Great facilities were afforded for their circulation; and they were generally read with great avidity. Tracts could be circulated in that country to almost any extent.

Some further remarks were made by Rev. Mr. Gridley, in seconding the resolution; when the meeting was closed with prayer, by Rev. Dr. Wisner.

FOREIGN MISSIONARY MEETING.

The anniversary meeting of the Foreign Missionary Society of the Valley of the Mississippi, in conjunction with the anniversary of the Kentucky Foreign Missionary Society, auxiliary to the former, was held in the First Presbyterian church on Thursday, at half past 6 o'clock, P. M. Rev. President Young in the Chair.

After the meeting had been opened with prayer, by the Chairman, the following list of officers for the Kentucky auxiliary society was chosen, viz:

Rev. J. C. YOUNG, *President.*
WM. A. LEAVY, WM. RICHARDSON, J. M. McCALLA, J. STONESTREET, *Vice-Presidents.*
Rev. W. S. STONE, *Cor. Sec.*
A. T. SKILLMAN, *Treasurer.*

It is gratifying to learn, that this Society has commenced its operations under the most flattering auspices. Among other encouraging facts, it appeared from the Treasurer's report, which was read in full, that the receipts into the Treasury since Feb. last, was $1,680 02.

After the election of officers and other business specially pertaining to the Kentucky auxiliary Society was completed, the meeting went into the election of officers for the Society for the Valley of the Mississippi; whereupon the following list was chosen:

PRESIDENT.

Rev. R. H. BISHOP, D. D. President of Miami University, Oxford, Ohio.

VICE PRESIDENTS.

Rev. FRANCIS HERRON, Pittsburgh, Pa.
Rev. ROBT. G. WILSON, President of Athens College, Ohio.
Rev. LYMAN BEECHER, D. D. President of Lane Seminary, Walnut Hills, Ohio.
Rev. JAMES HOGUE, D. D. Columbus, Ohio.
Rev. JOHN MATTHEWS, D. D. Professor of Theology, South Hanover, Indiana.
Rev. ANDREW WYLIE, D. D. President of Indiana College, Bloomington.
Rev. J. C. YOUNG, President of Centre College, Danville, Ky.
Rev. THOS. CLELAND, D. D. Harrodsburgh, Ky.
Rev. GIDEON BLACKBURN, D. D. Illinois.
Rev. BENJ. LABREE, President of Jackson College, Tenn.
Rev. JOHN ALLEN, Hunstville, Ala.
Rev. DAVID NELSON, President of Marion College, Mo.
Maj. JOHN B. BRANT, St. Louis, Mo.
Hon. FELIX GRUNDY, Nashville, Tenn.
Gen. J. A. HOWARD, Rockville, Ind.
Judge HALLOCK, Steubenville, Ohio.
E. P. HASTINGS, Detroit, M. T.
Rev. GEO. E. PIERCE, President of the Western Reserve College, Ohio.

EXECUTIVE COMMITTEE.

Rev. ARTEMAS BULLARD, Cincinnati, *Secretary.*
Mr. WM. T. TRUMAN, Cincinnati, *Treasurer.*
Rev. CALVIN E. STOWE, Professor of Biblical Literature, Lane Seminary, Ohio.
Rev. JAMES GALLAHER, Cincinnati, Ohio.
Rev. HENRY LITTLE, Cincinnati, Ohio.
Mr. ROBT. BOAL, Cincinnati, Ohio.
J. D. GARRARD, Esq. Cincinnati, Ohio.

AUDITORS.

Mr. DAVID CORWIN, Cincinnati, Ohio.
Mr. GEO. W. NEFF, Cincinnati, Ohio.

Some slight alterations in the constitution of the society were proposed, which were unanimously accepted. We give the constitution, as amended.

CONSTITUTION.

ARTICLE 1. This Association shall be called the Foreign Missionary Society of the Valley of the Mississippi, auxiliary to the American Board of Commissioners for Foreign Missions, and shall be composed of members of the Board, corporate and honorary, of its officers and Agents, and of contributors to its funds, residing in the Valley of the Mississippi Any individual, on paying thirty dollars, at any one time, may become a Life Member, and be entitled to vote at the Meetings of the Society and to receive its Annual Reports.

ART. 2. The object of this Society, shall be to promote, by all suitable means, within the Valley of the Mississippi, the missionary spirit in Theological Seminaries, Colleges, Academies and the community; and to raise funds in aid of Missions, under the patronage of the American Board of Commissioners for Foreign Missions.

ART. 3. The officers of this Society shall be a President, Vice-President, a Secretary, a Treasurer, and an Executive Committee, consisting of the Secretary and Treasurer, and five other members, of whom three shall form a quorum for business at a regularly constituted meeting. These Officers shall all be chosen by ballot, and continue till others be elected.

ART. 4. It shall be the duty of the President, and in his absence, of one of the Vice Presidents, to preside at all meetings of the Society.

ART. 5. The Secretary shall record the proceedings and conduct the correspondence of the Society and of the Executive Committee.

ART. 6. The Treasurer shall receive contributions for the objects of the Society; and after defraying necessary expenses under the direction of the Executive Committee, shall pay over, from time to time, the funds in his possession to the Treasurer of the American Board of Commissioners for Foreign Missions.

ART. 7. The Executive Committee shall take all appropriate measures for the vigorous prosecution of the objects of the Society. They shall fix the time of their meeting, and form their own rules of business in conformity with this Constitution and the rules and regulations of the American Board of Commissioners for Foreign Missions.

ART. 8. Any Foreign Missionary Society or Association may become directly auxiliary to this Society by forwarding annually to the Secretary or Treasurer of this Society a copy of its annual report, and its surplus funds.

ART. 9. There shall be an annual meeting of the Society at such time and place as the Executive Committee may appoint; when the accounts of the Treasurer, properly audited by persons appointed for that purpose at the previous annual meeting, shall be presented; the proceedings of the Executive Committee during the preceding year shall be reported; the Officers for the ensuing year shall be elected; and such other business shall be transacted as may properly come before the Society. Special meetings may be called by the Executive Committee.

ART. 10. Alterations may be made in this Constitution by three-fourths of the members present at an annual meeting.

Interesting statements respecting the operations of the two societies were made by their Secretaries and agents, Rev. Messrs. Bullard and Stone.

Mr. Bullard stated, that the receipts into the treasury of the parent society at Boston, amounted to $152,382 10; exceeding the receipts of the year preceding, $6,541 39.—There being a balance of upwards of $2,000 in the treasury at the commencement of the year, the committee had at their disposal during the year, above $155,000. The expenditures were $159,979 61. The treasury has consequently been overdrawn. Five ordained missionaries, 1 physician, 1 printer, 3 other male assistants, and 5 female assistants have been discharged, in all 15. Fifty-nine missionaries, 24 of whom are ordained, have been appointed. Forty-eight have been sent out, 10 of whom are ordained. The board had under its care 30 missions, and 65 stations; being 9 stations more than last year; ninety-six ordained missionaries, 11 physicians, 6 printers, 33 other male assistants, and 151 female assistants; making 293 missionaries sent from this country. There are 5 native preachers, 39 other assistants, making a grand total of 357 laborers. There are 40 churches, 2,500 members, and there has been 2,360 converts. 40,000 scholars are now receiving instructions; 80 have been taught in our schools. There are 7 printing establishments, and 13 presses, 21,835,463 pages have been printed the last year; 88,000,000 in 16 different languages, 7 of which have been reduced to writing by our missionaries. At the end of the first 10 years, the board had 38 missionaries, of second 10 years, 1830, 225; at the close of 1834, it has 357.

The following resolution was offered by Rev. Mr. Winslow, and seconded by Mr. A. T. Skillman:

Resolved, That the instrumentality which the Church is employing for the conversion of the Heathen, and the blessing which is attending its efforts, encourage us to anticipate increasing progress and ultimate success in the enterprise of extending the benefits of Christianity throughout the earth.

Mr. Winslow exhibited several heathen idols to the audience, and gave a very detailed and satisfactory account of the system of idolatry as it prevails in the island of Ceylon, where he has been laboring for a number of years. The more intelligent of the natives, he said, repelled indignantly the intimation that they worshipped the graven images. The images were not fit objects of worship in their estimation, until they had been consecrated by a Brahmin. Then the spirit of the deity represented by the image came down and took possession of it; and it was the deity they worshipped, through its representative, and not the inanimate image. The common people, however, worshipped the block of wood or metal, and an innumerable multitude of spirits which they supposed thronged the air, as well as a vast number of natural objects. They were all fatalists. Hence, there was no such thing as a proper moral sense among them. If they did wrong, and were charged with it, they held that they could not have acted otherwise, and, of course, were blameless. Their absurd views had so completely seared their consciences, that they might be truly said to have no conscience. From this, the debasing nature of heathenism might be seen, as well as the great difficulties and discouragements the missionaries had to encounter. The belief in the transmigration of souls was universal. If any untoward circumstance befel one of them, he would be apt to say, that it was on account of some bad thing done by an individual whose body his soul occupied perhaps some hundreds of years before.

Notwithstanding all these disadvantages and discouragements, and a great many from other causes, the labors of the missionaries in Ceylon had not been "in vain in the Lord." Much, very much good had been effected. The speaker then entered into a minute detail of the character, condition, and future prospects of the schools established among the natives, and the influence which had been exerted by means of the preached word. There had been several glorious revivals of religion, which brought many of their influential men into the church; some of whom had become very zealous and efficient preachers of the gospel. He closed his deeply interesting address, by bidding an affectionate farewell to his audience,—as he designed setting out on his return to the eastward that night,—and earnestly exhorted all to give more abundantly of their prayers and their zealous, persevering efforts for the salvation of a benighted, perishing world.

After the singing of a portion of Heber's Missionary hymn, "From Greenland's icy mountains," &c. Rev. Mr. Patton moved the following, which was seconded by Rev. Mr. Davidson:

Resolved, That our confidence for the success of our exertions for the extension of the blessings of Christianity throughout the earth, is in the promised influence of the Holy Spirit,

to be obtained by earnest and persevering prayer.

No enterprise such as was contemplated in this resolution could be effected without the influence of the Holy Spirit. Without such influence, human effort would ever be powerless and unavailing. Prayer was needed in order to get the missionaries. Without prayer we had no right to expect God to raise up and qualify the men to engage in this arduous work. Foreign missions were prayed into being in this country, and prayer was still needed to carry on and perpetuate their existence.—There was a nearer way to India than by the cape of Good Hope—*right through Heaven.*

The following resolution was proposed by Rev. Dr. Wisner, and seconded by Rev. N. H. Hall.

Resolved, That we regard it as the duty and the privilege of the professed followers of Christ, to live for the conversion of the world.

Dr. Wisner supported this resolution at some length, in his uniform eloquent and impressive manner. It was the duty of every individual, no matter what his condition, *to live for the conversion of the world.* Every body understood what it was to live for the amassing of wealth or the attainment of civil distinction. Many were living for these or kindred objects, but how few for the conversion of the world! The Lord's prayer contained but six petitions; and three of these were for this grand object.—Christians were called the salt of the earth—the light of the world. What was the object in putting salt on any substance? Was it not that it might diffuse itself through the whole mass, and thus every part receive the benefits of its salutary influence! And could a light answer its intended end unless it cast its beams all around, dissippating the darkness and gloom!

After singing the 117th Psalm, the benediction was pronounced by the Chairman.

SUNDAY SCHOOL MEETING.

The Sunday School celebration took place in the Methodist Episcopal church, Friday afternoon, at 3 o'clock. The opening prayer was offered by the Rev. Dr. Fishback. After the singing of a hymn, an address was delivered to the children, who filled the middle block of pews, by Rev. Mr. Patton. Rev. Mr. Bullard addressed the Teachers and youth. The concluding discourse, particularly addressed to parents, was delivered by the Rev. Dr. Wisner.

The occasion throughout was one of much interest. The remarks of Dr. Wisner on the important subject of parental duty appeared to make an impression on the audience, which it is hoped may lead to important practical results. In conclusion of his remarks, the Rev. gentleman expressed his great gratification at the correct deportment and marked attention of the children.

EDUCATION MEETING.

The meeting in behalf of the cause of educating young men for the ministry was the last of this interesting series. It was held at the First Presbyterian church, on Friday evening, at candle-light. Mr. Wm. Richardson was called to the chair. The opening prayer was made by Rev. S. V. Marshall.

Rev. Mr. Spalding, General Agent for the West of the Presbyterian Education Society, moved the following resolution, which was seconded by Rev. N. H. Hall:

Resolved, That the education of young men for the ministry is so intimately connected with the success of the various benevolent institutions, as to demand the most vigorous efforts.

Mr. Spalding dwelt in an impressive manner on the importance of harmony in the efforts of Christians for the promotion of the kingdom of Christ. That was the golden chain which bound together the various benevolent institutions which so adorned the church and the age in which we live.

We had recently heard there were 600,000,000 of heathen, ignorant of the true God. That one Missionary Society (the A. B. C. F. M.) had 65 mission stations; that the churches at these stations numbered 2,000 members.

Two-thirds of the missionaries sent into the Foreign field from this country were brought into the ministry under the patronage of the American Education Society. One half of the ministers in the West had been aided by Education Societies.

There were 4000 destitute churches of all denominations in the United States. There was a great destitution at home and abroad; but means to supply it were abundant. They only needed to be brought into requisition. Prayer without action was presumption; and action without prayer, Atheism.

The second resolution was offered by Rev. Mr. Patton, and seconded by Rev. Mr. Davidson:

Resolved, That in view of the wants of a perishing world, and the resources within our control, we are urgently called upon to adopt vigorous efforts to raise up an adequate ministry, and to persevere in this work with the expectation of seeing it accomplished, before we ourselves go to Heaven.

Mr. Patton loved this resolution, because there was point in it. He was heartily tired of this everlasting handing down to our children the work needed to be done.

Mr. P. went into a minute calculation to show the great amount of materials to form ministers, which were now in the churches in this country. There are now in our colleges 5,400 young men, besides a great number in our academies. But prayer was needed, in order that their talents might be consecrated to this blessed work. After the annual concert of prayer for colleges in 1831, fourteen colleges enjoyed special revivals of religion, and about 400 of their pupils were converted to God. Parents must consecrate their children to the ministry. Young men engaged in secular pursuits must quit their farms and their merchandize, and devote themselves to this blessed work.

Rev. President Young moved the following resolution:

Resolved, That the future prosperity of our country, and its benign influence on the world, requires a great and rapid increase in the number of efficient, educated, and pious ministers of the gospel.

President Young supported this resolution in a most luminous and thrilling address. We attempt nothing more than a meagre outline. He said God had cradled our country. Yesterday we were not a people;—to-day we were a giant. And the giant continues to grow. Already did we stretch from the Atlantic to the Rocky Mountains; and the wave of population was dashing up against their sides, and would ere long overtop their summit. We had not begun to appreciate the importance of christianizing this whole people.

The population of most other countries was checked by their narrow boundaries. It became damned up, and could diffuse itself no further. Not so with ours. Neither had we any sandy deserts, or arid wastes. Our very mountains increased our advantages, for they abounded in minerals of a kind, which would afford permanent employment to immense numbers of our population. We stood alone in the world. In point of social, civil, and religious advantages, no nation could vie with us. We had sprung into existence with an immensity of resources. We were the authors of two new sciences: the science of Legislation and Political Economy. The seemingly extravagant predictions of the great Burke had been more than realized. As a single example of our unparalleled prosperity, in sixteen years the commerce in three of our cities had increased from *two thousand* tons, to more than *a hundred thousand*. Look at our rapidly multiplying rail-roads and canals, and our internal commerce. What will our nation be in fifty years! What amount of moral power will it wield! The most sanguine and extravagant dreams our fathers dared indulge in, were outdone by the present.

But, said President Young, what does all this unexampled prosperity portend! Is it to prove our permanent glory, or our utter ruin! Is it a magazine crowded with blessings, or stored with that which shall overwhelm us in destruction! This, under God, depends entirely on the moral character this people may sustain. We have nothing to rely on but religion—the religion of the Gospel of Christ. Our free institutions cannot save us. Nothing will prove an adequate safeguard, but an efficient ministry. Without it we cannot exist in security—and our very prosperity will lead to our destruction.

He adverted to the great advantages for usefulness enjoyed by ministers at the present time, over those of former ages, on account of the facilities placed in their hands by the operation of the various benevolent institutions, and the general diffusion of knowledge; and dwelt at some length on the blessedness of religion in this country being untrammelled by connection with the civil power—having no state protection "to hug the soul out of it." Here the church was left free, and unwatched, with none to rebuke, but conscience.

The great importance of providing a well qualified and adequate ministry *now*, while our country is in its infancy, was urged with much eloquence. The great influence our nation is exerting on other nations, was mentioned as a chief reason why strenuous and untiring efforts should be made to effect the grand object contemplated in the resolution.

Rev. Dr. Wisner moved the last resolution, which he advocated in his usual impressive manner. Among other striking remarks, he said, that it was utterly vain and in the face of all experience to suppose, that the cause of education could flourish in this country without the influence and personal attention of the clergy. It had been fully tried; and the public at last were constrained to say, "here, clergy, take it." We subjoin the resolution.

Resolved, That we regard a thorough education, and holiness, and devotedness of character as essential requisites in the ministry demanded for the conversion of the world.

The meeting was dismissed with singing and the apsstolic benediction.

Centre College.

The Rev. JOHN C. YOUNG, President of this institution, has been unanimously elected Professor of Sacred Rhetoric in Lane Seminary, Cincinnati. Whilst we are gratified at this mark of confidence in the qualifications of brother Young, we should be extremely sorry if the appointment should deprive Centre College of her distinguished president.

Under its present administration, Centre College has enjoyed and is still enjoying a degree of prosperity beyond what its friends had reason to expect, in the circumstances of the case. But unless by some means the institution is soon better endowed than it now is, it needs no prophetic ken to predict a waning of its prosperity. It must be so in the very nature of the case; for without such object is effected, it will be impossible to secure the permanency of good officers, and every one knows, that without able and efficient officers it is folly to think of the prosperity of any literary institution in this country. If but one professorship could be endowed, by the liberality of some individuals connected with the church—an object which we should suppose might be very easily accomplished—Centre College would be placed on a permanent foundation, and her future prosperity might be regarded, under God, as secured. We have good reason to believe, that the strong hope and confidence that this desirable object will soon be effected, will alone induce President Young to retain the situation he now occupies. Are not the benefits of the College sufficiently appreciated by the Presbyterian Church of Kentucky, to incite to such effort as alone can place it on a permanent basis of usefulness?

REV. DANIEL BAKER.—This esteemed brother has received an invitation to take charge of the Presbyterian church in Frankfort, Ky. He has accepted the invitation.

TRANSYLVANIA UNIVERSITY.—The introductory lectures in the Medical Department of this institution were delivered last week. The prospect for a large class is flattering. We learn that about two hundred have already matriculated; about fifty more than at the same time last year. A large number are yet to come in.

Professor Mayes, of the Law Department has also delivered his introductory; and also Dr. Caldwell, professor of Medical Jurisprudence in the same department.

Anti-Gambling Society.

On Tuesday evening of last week, Dr. Caldwell delivered an address to the Medical and Law classes of the University upon the evil consequences of Gambling. We did not hear this Address, being at the Temperance meeting, but have heard it spoken of in terms of high commendation. Immediately after the dismission of the audience, the young gentlemen of the Medical class, and others, organized themselves into an "Anti-Gambling Society." With respect to this measure we have some things to say, which we are obliged to reserve for our next paper.

For the Western Luminary.

MR. EDITOR,—In the communication of Mr. Garrison in the last week's Luminary, there are some strange mistakes. He says, that the substitute offered by Mr. Young "was finally lost by a small majority. The first resolution then passed by about the same majority: but while the yeas and nays were calling, some of the members, who opposed the resolution, absented themselves from the house, others, either for fear of responsibility, or to avoid the trouble of giving reasons, had their names recorded with the yeas, and some took the position of non liquets."

Now the *fact is*, that there was *no vote* taken on the substitute offered by Mr. Young; it was withdrawn, so that it could not have been "finally lost by a small majority." And "the majority" by which the first resolution was adopted was, as the record will shew—yeas FIFTY-SEVEN, nays, *Charles Philips*, (he was one of the majority in the last General Assembly) and *Sam'l. Y. Garrison*, TWO, non liquets five.

Does Mr. Garrison think that if he and Mr. Philips be on one side, and all the rest of the Synod on the other, that there is but a "small majority?" I cannot believe that there were members of Synod, who opposed the resolution and "either for fear of responsibility, or to avoid the trouble of giving reasons, had their names recorded with the yeas."

In Dr. Cleland's letter there are mistakes and charges of a more serious character, which will be noticed hereafter.

A MEMBER OF SYNOD.

For the Western Luminary.

Lexington Female Benevolent Society.

Treasurer's Report for 1834.

Money received from subscribers for the relief of the poor,	$58 00
Donations from several gentlemen,	29 00
Interest on Medical Hall stock,	12 00
Balance on hand from 1833,	31 81
	130 81
Money expended for the poor,	89 25
Leaving a balance of	41 56

A. V. SAYRE, *Treasurer.*

Nov. 4th, 1834.

OFFICERS FOR THE ENSUING YEAR.

Mrs. JOHN NORTON, *President.*
Mrs. ELIZA ROSS, 1st *Vice President.*
Mrs. C. PILKINGTON, 2d *Vice President.*
Mrs. ELIZA P. COONS, *Secretary.*
Mrs. ABBY V. SAYRE, *Treasurer.*

MANAGERS.

Mrs. Elliott,	Mrs. Orear,
Mrs. Beach,	Mrs. Davidson,
Mrs. Freeman,	Mrs. Putnam,
Mrs. Patrick,	Mrs. Stepto,
Mrs. Bruen,	Mrs. T. E. Boswell.

Acknowledgements.

The Secretary of the Western Education Society acknowledges the receipt of $11 50 from the Ladies' Education Society of the First Presbyterian church of Lexington, to aid in the work of educating young men of suitable qualifications to preach the gospel. This sum with a former receipt amounts to $71 25. J. SPAULDING, *Sec. W. E. S.*

I acknowledge the receipt of the following donations to the American Tract Society:

From Walnut Hill church, $43 45; Flemingsburgh church, $19 75; New Concord ch. $12 00; Pisgah church, $30 00; Richmond church, $12 50. J. R. AVERY, *Gen. Ag't.*

The Presbytery of West-Lexington

Are reminded that an adjourned meeting is to be held in the session-room of the McChord church, on the *second Thursday* of November, (13th inst.) at 11 o'clock, A. M. Besides other business which will then be transacted, the Stated Clerk has received a communication from the Board of Missions which deserves immediate attention. General attendance is therefore desirable. R. DAVIDSON, *S. C.*

☞ "Q." is received; and shall be attended to, as well as some other favors on hand.

FOREIGN NEWS.

London and Liverpool papers to the 24th ult. are received. There is but little of importance.

The money market of London was exhibiting a novel feature—an exportation of gold to India. Such an occurrence, says the Times of Sept. 11th—

"Has not happened for twelve or thirteen years, though persons conversant with the monied transactions between the two countries have for some months past been led to anticipate such a result."

It was understood that Sir Charles Grant was about to be appointed Governor-General of India, in the place of Lord William Bentinck.

Sir John Leach, Master of the Rolls—an important judicial office in England, and Mr. David Scott, Professor of the University of St. Andrews in Scotland, have recently died.

Accounts from various parts of Italy, Germany, Switzerland, Spain, and Portugal, all concur in representing the present summer as one of most extraordinary drought and heat.

The presence of M. Rothschild in Paris is said to have infused a new spirit into the market. The Spanish securities, with the exception of Cortes Bonds, all improved in price. It is stated that the Ministers of Marine had given orders for the immediate sailing of several vessels of war, for the purpose of checking piracy, which is at present being carried on to a great extent in the western seas.

Advices have been received, by Napoli, that an insurrection had broken out in Arcadia with extensive ramifications, in Continental Greece. At the end of this revolt were, Miltro, Colcus Plaponas, Nikela Zorbinia, Gralzali, Meta Petronas, and the Zergopouli, who had been outlawed, and 3,000 drachmes offered for them, dead or alive.

Fires in Russia.—The accounts received yesterday from St. Petersburg mention that there has been a great fire at Krementchong, the date was July 11, from that place, when 93 wooden houses were destroyed. Only one life was lost, and that a child in infancy. The cause was attributed to accident. Another fire had taken place at Elizabethgrad, which from some circumstances was thought to have originated in design; the cause was in fact unknown. It lasted from five in the afternoon till midnight. Though there was no wind, the fire spread very rapidly, and from the narrowness of the streets, easily crossed them. The fierceness of the flames and the denseness of the smoke, rendered assistance impossible. The houses consumed were fully three hundred, including that of the minister of commerce, which was the ornament of the town, several of those of the first merchants, the public dispensary, post-office, &c. No lives however were lost.

From the German papers, it appears that the Russians are in some degree relaxing in the severity of the measures heretofore adopted towards the unfortunate Poles. Hopes are entertained that the conditions upon which the miserable emigrants will be allowed to return to their native country, will be made much less rigorous than they have hitherto been.

SUMMARY.

FIRE.—We regret to learn that the dwelling house of Dr. James C. Cross, together with a considerable part of the furniture was consumed on Friday night, Oct. 31st.—The fire was communicated to the building by a stove-pipe which passed through the ceiling and out at the roof.—*Obs. & Rep.*

The trial of the Spanish pirates, who were sent to this country a short time since, by the British Government, commenced in Boston on the 27th ult. One of them committed suicide on the day of his imprisonment.—*Ib.*

Desolating Famine in the East Indies.—We find the following particulars of horrid and heart sickening misery in the Asiatic Journal.

Distress in Bundlecund.—The *Sumarchar Durpun* of Feb. 22, contains a description of the horrible state of the native population in Bundlecund, in consequence of the famine which has prevailed there for some time past. The price and scarcity of grain have put it far beyond the reach of the poorer classes, more particularly as there appears to be great difficulty in the way of finding employment. For some time they obtained a miserable subsistence of *byres*, a sort of astringent and acid berry; but even this wretched supply has now ceased. A most appalling and pitiable condition of human misery is the consequence. Mothers have been seen to devour the dead bodies of their own children. It is even apprehended that the famine will become more severe when the hot winds set in, and that the mortality will frightfully increase. The most distressing scenes of human misery are beheld at Culpee and the vicinity, where the poor starving people are mere living skeletons, having scarcely strength to move. Many of them daily expire, and are thrown into the Jumna, while the corpses of others are a prey to vultures, dogs, and jackalls. Hundreds cross the Jumna daily, in the hope of obtaining food in the Doab and Oude territories. So extensive and so severe is the famine, that mere individual efforts to afford relief can produce no effect towards checking the calamity.

We are glad to see that measures have been taken to relieve the misery and distress of the many starving and wretched creatures, fugitives from the famished provinces of Bundlecund, who are now wandering about the cantonment. It is certainly with pleasure we learn, that the King of Oude distributes daily, 2,000 relief of those unfortunate people who have emigrated to Lucknow. This is real charity. The distress of the poor Bundelas is so great, that they are in the habit of offering children for sale, for two, three, or four rupees a head; and when they cannot find purchasers, which occasionally they are unable to do, owing to the Government prohibition of slave-dealing, the parents collect a few sticks from the jungle, and, lighting a fire, burn their children to death.

Distressing in Cashmere.—Owing to the continuance of famine, it is calculated that upwards of 25,000 individuals have perished through want since the mismanagement of this fine country first commenced with Bysakha Sing. At present, the whole of this subahdry appears to be completely depopulated; the severity of the famine has reached to that extent, that parents have sold their offspring to procure a day's subsistence, and in some instances have devoured them. A woman complained to the city cutwal, that she had agreed with another woman that, in order to save themselves from starvation, they should feed on each other's child by turns. She had already sacrificed her child, on which they had both feasted, and, in confirmation of her tale, produced the remains of the Infant, and added, that the other now refused to comply with the agreement, and withheld her child. The hearers were filled with astonishment and horror. The Maharaja has already, in addition to repeated munificent distributions of grain and money, foregone, at the instigation of his ministers, two years of revenue, in hopes of alleviating this general distress.

Cholera.—We regret to learn from a letter received in this city on yesterday, (says the Raleigh, N. C. Star of the 16th ult.) that this dreadful malady broke out in the town of Washington, in this State, on the 9th ult. and, on the 12th the date of our letter, was raging with considerable violence. Some of the most respectable citizens had been attacked, one or two of whom were in the short space of 5 or 6 hours hurried into eternity.

Dr. Johnson being introduced to a Rev. Prelate who had long been very desirous to know him, the latter took the opportunity of walking with the Doctor through St. James's Park, for the purpose of improving his acquaintance. The Doctor, however, did not happen to be in a communicative humor and the Bishop was at a loss what kind of a remark to venture upon by way of opening a conversation; at length, after a panse, turning to his companion, he observed that the trees round them grew very large and strong. "Sir," said the Cynic, "they have nothing else to do."

DIED—In Jessamine county, on the 28th ult. Mrs. MARTHA YOUNG, consort of Dr. Archibald Young. [Obituary notice next week.]

Valuable Books at Auction.

THIS EVENING, (Wednesday, November 12th,) will be sold by *D. Bradford*, at his Auction Room, the whole of the valuable private library of Samuel Trotter, Esq. dec. Sale to commence precisely at 7 o'clock. For particulars see bills. D. BRADFORD, *Auct.*
Lexington, Nov. 12, 1834. 18-1w.

NEW BOOKS.

THE Token and Atlantic Souvenir, for 1835, with splendid engravings; The Christian Year, by Kible; Waddingtons Church History; Vol. 21 Boy's and Girl's Library; Notes of a Traveller through the Middle and Northern States; The Mother's Friend, by Abbott; Combe's Physiology; Prout's Bridgwater Treatise; Corner Stone, by Abbott; Mede's Family Prayers; Biblical Interpretation; The Father's Book; a new supply of the Mother at Home.

Just received and for sale at SKILLMAN'S Book Store, Main-Street.
Lexington, Oct. 29, 1834. 16-tf

Protestant Male and Female SEMINARIES, LEBANON, MARION CO. KY.

THE Trustees of the above Institutions have much pleasure in informing the public that they have been able to place both of these Seminaries under circumstances highly gratifying to themselves, and as they believe auspicious to the cause of education in this part of the country. Aided by the liberality of the citizens and vicinity, they have raised a sum sufficient to engage the Rev. D. R. THOMASON and LADY, recently from Philadelphia, who came well recommended; and Mr. T. is engaged to furnish suitable assistant teachers as the increase of pupils may require.

The buildings are neat and comfortable, and sufficiently large to accommodate two hundred pupils. The terms are accommodated to those of other institutions in the surrounding neighborhood, and are as follows:

Reading, Writing, and Arithmetic,	$ 5 00 per ses.
Grammar and Geography,	6 00 " "
History, Rhetoric, Philosophy, Mathematics, &c. &c.	10 00 " "
Classics,	12 00 " "
French,	5 00 " "
Drawing,	5 00 " "
Music,	13 50 " "

Boarding may be obtained in the best families in Lebanon at $1 50 per week.
Lebanon, Nov. 9, 1834. 18-3w

NEW GOODS.

WM. H. RAISBY,

IN order to give his friends and customers more elbow room, has taken those spacious Store rooms, No. 46, Main Street, (recently occupied by Johnson & Reynolds) where he is now opening a splendid assortment of

DRY GOODS,

Suitable for Fall and Winter Sales.

Selected by himself with great care in the Eastern Cities. His stock of the following articles is large, viz:

CLOTHS and CASSIMERES, all colors and qualities;
Cassinett and Satinetts, do.;
Mackinaw, Rose and Point BLANKETS;
Flannels and Baizes;
French, German and English Merinoes;
MERINO SHAWLS & HANDKERCHIEFS, (a great variety;)
Embroidered Thibet, do.;
Splendid Damask and Watered Moreens;
New Style CALICOES;
Black and Colored SILKS;
Philadelphia Silk Hats;
Fur Capes and Pilerines;
Fur, Cloth, and Seal skin CAPS;
20 Trunks Robinson's SHOES and GAITER BOOTS;
Fallman's Boots and Shoes for Gentlemen;
And a variety of other Goods usually kept in Dry Goods Houses.

He returns his sincere thanks to his former friends for their liberal patronage, and hopes by strict personal attention, to merit a continuance of their favors at his New Store.
Lexington, Nov. 12, 1834. 18-2m

J. T. FRAZER, MERCHANT TAILOR.

HAS JUST RECEIVED, a splendid assortment of CLOTHS, CASSIMERES and VESTS of the best quality, and most fashionable colours.

Super Blue,	New Style Diagonal Cord and Stripe,
Do. Black,	Sup. Drab,
Do. Green,	Do. Fawn,
Do. Brown,	Do. Blue of the first quality,
A Steele Mixed,	Fear not Coatings for
Rich Wine Color,	Over-coats, first qual.
Sup. black Cass., Single and Double Mill.	

With a general assortment of Stocks, Suspenders, Gloves, Half Hose, fine Linen Shirts, and other articles too numerous to mention; all of which will be sold low for cash, as that is the article most needed at present.

J. T. FRAZER.

J. T. F. a few doors below Brennan's Hotel, thankful for past favors, would inform his friends and the public generally, that he continues to carry on the above business at the old and long established stand, formerly occupied by A. S. & E. H. Drake, where he will always be found ready to attend to any business in his line.

As his work is generally executed in a style equal to any in the United States, he would respectfully solicit a continuance of a share of the public patronage.

JUST RECEIVED from New-York, a supply of ☞THE LATEST FASHIONS.☜

ALSO—A. F. Saguez's newly invented and patented *Self-Varying Rule*, with all which the craft shall be furnished on reasonable terms.

J. T. F.
Lexington, Nov. 12, 1834. 18-tf

☞ATTENTION.☜

THERE was missing from the pasture in the neighborhood of Danville, during the meeting of the Synod of Kentucky, a light *SORREL HORSE*, 3 years old last spring, about 15 hands high, short body, long-tail, some white in his face, and a little (perhaps) on one hind foot, shod before, shoes worn, trots rather heavily, walks fast, and paces a little, a round spot or blemish on the right eye-ball. It is presumed he was rode away by some negro, and may be in some of the adjacent counties or neighborhoods. Will some kind friends make enquiry—examine the stray pens at Lancaster, Stanford, Nicholasville, &c., and if successful, address me at Harrodsburg.

THOS. CLELAND.
Harrodsburg, Oct. 25, 1834. 16-3w.

Fayette Land for Sale, Cheap.

THE subscriber wishes to sell on very reasonable terms, the FARM on which he resides, containing *Two Hundred and Ten Acres* of first rate land, lying on South Elkhorn, and on the Road leading from Lexington to Versailles, about half way between the two places. The Farm is as well watered as any in the State. About one half of the land is cleared, the other very heavily timbered. The improvements are very good. Any person wishing to purchase would do well to call soon, as I am determined to sell.

W. E. MILTON.
October 15, 1834. 14-tf.

Town Property for Sale.

HAVING determined to leave Lexington, in the Spring, I offer for sale the property where I now live, on the corner at the junction of 2d and Jefferson streets, cornering opposite the residence of Robert Wickliffe, Esq. Any person wishing to purchase a comfortable and convenient family residence, will do well to call and examine the premises. I will sell low and on accommodating terms.

J. P. EBLIN.

N. B. I will sell between two and three hundred thousand good BRICK, on accommodating terms. J. P. E.
October 8, 1834. 13-tf

Stanford Academy,

FOR the ensuing year is to be under the associated direction and instruction of TIMOTHY ROOT and ALEXANDER MCKINNEY.

The school is to be divided into two departments; the Ladies entirely separated from the Gentlemen.

Instruction in Music on the Piano Forte, if desired, in the Ladies' department, will be given. The little village of Stanford is retired, healthy and moral. Boarding cheap. Tuition, $12½ per session of five months. And all that is needful to make this rank among the best institutions of the kind in the country, is a liberal patronage. And from past experience, we fondly anticipate all the attention and patronage we think ourselves deserving.

TIMOTHY ROOT.
Stanford, Ky. Oct. 20th, 1834. 15-3w*.

Kentucky Christian Almanac FOR 1835.

JUST PUBLISHED and for sale at SKILLMAN'S Bookstore, Main-street, by the single, dozen, or 100 copies. 6¼ cts single, 50 cts. per doz. $3 50 per 100 copies.
Lexington, Oct. 22d, 1834. 15-tf.

Augusta Boarding School, UNDER THE CARE OF MR. COLE.

THIS institution is intended for the instruction of Young Ladies, in all the essential branches of a good female education.

It will be conducted by competent instructors, and no effort will be spared by the principal to make this school all that can be desired.

There will be two sessions in a year, of twenty-three weeks each. The first session to begin on the first Monday of September.

TERMS IN ADVANCE.

Boarding, tuition, class books, fire and lights, per session,	$60 00
Day Scholars: Primary class, per session,	8 00
Junior class, "	10 00
Senior class, "	12 00
Music at the usual charge.	

Mr. COLE has permission to refer to Martin Marshall, Esq., General John Paine, Arthur Thome, Esq.; and Rev. President Fielding, Professors Bascom, McCowan, and Tomlinson, of Augusta College; and Dr. P. Buckner.

P. S. This school has been in operation nearly a year, and has now upwards of 50 pupils.

Augusta, Ky. Oct. 20, 1834. 15-2w.

NOTICE.

THE Partnership heretofore existing between us is this day dissolved by mutual consent. JAS. G. MCKINNEY.
E. U. BERRYMAN.
Sept. 24, 1834. 11-2m

EARTHENWARE.

A FULL assortment of *Earthenware, Pink, Purple, Brown and Light Blue Edged Dinner Ware*, now in Store. Store-keepers are informed that our Stock is extensive. They will be supplied on good terms. House-keepers supplied as usual.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GLASSWARE.

PLAIN AND CUT GLASSWARE—consisting of Bowls, Dishes, Jugs, Wines, Lemonades, Tumblers, in a great variety of beautiful Patterns—One complete SETT OF GLASS, the only one on hand, fluted patterns. WINDOW-GLASS—8 by 10, 10 by 12, and 12 by 18, at Louisville prices. A general assortment of *Apothecaries Ware.*

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

A CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

White and Gold Dinner Setts.

A SPLENDID DINNER SETT opened, of White and Gold, the richest article in the State. White and Gold BAND PLATES—CUP PLATES.

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

FRENCH CHINA.

GOLD BAND TEA CUPS AND SAUCERS—Various patterns and prices,—PURE WHITE, do. TEA SETTS, from $10 to $60. MANTLE ORNAMENTS—a great variety of Lafayette Busts with vases. FANCY INKSTANDS.

Just received from Paris, and for sale on accommodating terms by

JAMES & BROTHER.
Lexington, Sept. 17, 1834. 10-tf

GILDING.

THE subscriber has removed his GILDING SHOP, to the room on Jordan's Row, over the office of the Observer & Reporter, lately occupied by Mr. Oliver Frazer, Portrait Painter, where he is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by due attention thereto, to merit and receive a continuance of public patronage.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to.
Lexington, September 10, 1834. 52 tf

DR. ABERNETHY'S HYGEIAN PILLS.

THE distinguished fame of this celebrated Physician, will descend with honor to the most distant periods of posterity. His unlimited practice in his profession, was a positive proof of the public confidence, and the many years continuance of his successful skill, is an ample assurance of the benefit derived from his system. Those who are afflicted with the following disorders, will find a happy relief by taking this Medicine. In cases of consumption, dyspepsia, billious and nervous affections, tendency to apoplexy, Plethory and Paralysis, Jaundice, Fevers, Ague, inflammatory diseases, Rheumatism, scrofulous and scorbutic disorders, femenine obstructions, Asthma, Cough and pulmonary affections.

Sold in boxes of 50 cents and of $1 each, at the store of T. L. Smith, Druggist, Cheapside, Lexington, and by Jacob White, Main-st.
Lexington, October 1, 1834. 12-tf

PAPER.

100 REAMS FOOLSCAP WRITING PAPER, of good quality, for sale very low for cash. *ALSO*—A very large assortment of LETTER PAPER, consisting of White, Fancy colors, Water lined, Faint lined, &c.; very low at wholesale for cash.

A. T. SKILLMAN.

From the Christian Watchman.

Power of Prayer.

By prayer we climb the throne of God,
And look within his blest abode;
Behold those glories all divine,
Which from his presence ever shine.

'Tis prayer dispels the doubting cloud
Which often doth the mind enshroud;
And brings those cheering rays of light
That glow with hope forever bright.

Prayer makes the angry passions yield,
And leaves love conqueror of the field;
Restores the mind to sweet repose,
And grants forgiveness to its foes.

By humble prayer our faith's increased;
It fills the soul with heavenly peace,
Gives exercise to hope and love,
And leads the heart to God above.

MERRIMACK.

From the Connecticut Observer.

"The Omnipresent God."

God is in the torrent's fall,
God is in the summer breeze,
God is in the thunder's call,
God is in the whispering trees.
Where the lowly violet springs,
Where the faithful ivy clings,
Where the small bird sweetly sings,
There, forever there, is God.

God is in the flashing eye,
God is in the speaking tongue,
God is in the mourner's cry,
God is in the marriage song.—
With the saint at morning praying,
With the midnight murd'rer slaying,
With the cradled infant playing,
There, forever there, is God.

God is in the army's death,
God is in the ocean's swell,
God is in the whirlwind's wrath,
God is in the tolling bell.—
By the sinner's dying bed,
By the watcher's weary head,
By the living and the dead,
There, forever there, is God.

From the Boston Recorder.

Pastoral Visits.

There is a striking contrast in the manner in which the pastor is received in different families, and those too, which entertain equally kind feelings toward him. Here is one case. The pastor is cordially welcomed. The nature of his visit is understood, and every precaution is taken to make it pleasant and profitable. Domestic avocations are at once suspended, and the whole family convened to attend to the religious services of the occasion. The interview is solemn—precious to the pastor, and profitable to all present, and the memory of it is sweet.

But look at another case. On the pastor's entrance, a villanous dog must yell till he is cuffed or kicked or coaxed into silence. The unwashed children must receive ablution, and the process occasions such sounds of lamentation and woe as defy all patient endurance—one might as well talk amid the roar of a hurricane. The broom must be used—the disorderly chairs arranged—the remaining roll must be spun, and the remaining dishes washed—and the table be set back—the kettle put away—and the fire be rebuilt—and the still saucy dog turned out of doors, &c. &c. The pastor may now be heard after some twenty minutes of his precious time has been wasted.

The conduct of children is often a serious hindrance to the profit of pastoral visits. It does indeed seem as if some children, on such occasions, had powerful suggestions from the author of all confusion, to make as full development of their vicious disposition as possible. It is to be feared, however, the chief source of the evil is to be found in the want at other times of salutary discipline. "They take advantage of your presence," say some parents, "to be unruly, for they think they shall not be punished in your presence." And how can such an unsubdued and rebellious spirit be accounted for, but upon supposition of criminal mismanagement, at other times?

But some parents seem to take pride in having it known that they do not spare the rod, and the pastor's presence shall not screen the transgressor. Hence his labor must be suspended to witness a specimen of parental fidelity. He shall have a demonstration to eye and ear, that moral government under the roof is efficiently administered. The juvenile delinquents of course express their grief at having fallen under the displeasure of the executive, and the disappointed pastor feels, if he does not express, his grief that his visit must be needless, lessly robbed of almost or quite all, its salutary influence. V.

Family Worship.

"Children," says Dr. Dwight, "naturally regard a parent with reverence; but they cannot fail to reverence a parent, more or less, on account of his personal character. Wherever they have been accustomed to behold their parent daily sustaining the office of a minister or servant of God, they necessarily associate with every idea which they form of his person and character, this solemn and important apprehension. Every image of this venerable relation presented to their minds will include in it that of a divinely appointed guardian of their spiritual concerns; a guide to their duty given from above; a venerated and beloved intercessor for their salvation." An addition to parental authority, so efficacious, and of such inestimable value as this, it seems impossible to conceive.

Such family worship, too, as that to which we have referred, in all its parts, "is in truth a primary branch of religious education; as that education is a primary source of religion to mankind. Without family worship, religious education must always prove essentially defective; and the instructions, reproofs, and persuasives, be suspected at least if not accounted insincere."

Should, therefore, any parent be remiss or irregular, or conduct such worship in a slovenly and irreverent manner, why should he, at other seasons, complain of the difficulty he finds in governing, or reforming, or educating his children? Is there not a cause? Oh! instead of quieting himself with the idea that they are so forward as to frustate every effort and discourage every hope, let him rather trace the whole to the absence of divine favor and blessing, and this absence to his own misconduct; let him rather take shame and confusion to himself, and let him tremble lest the Almighty visit upon his posterity the threatened reward of his own unheeded negligence and folly.

Jews in Africa.

Of the oppression, and degradation under which the Jews of these parts suffer, (Tunis,) Mr. Ewald, a missionary of the English "Jew's Society," gives some affecting instances:—

"I saw a heart breaking scene. A venerable, silver bearded Jew, fell down in the street; a moor, who was sitting near the spot, instead of helping him, gave him such a blow on his head, that his turban and cap fell off. The Jew, without saying a single word, stood up, took his cap and turban, and went into a corner to arrange it again. The Moors, laugh at him. I said to some Moors, "This is a bad man who has struck the Jew." They said, "Why this is nothing; there is no harm in that!"

The Jews in this country read much more than the Jews in Europe, especially the Psalms. Every Saturday they read the whole Psalms in their Synagogues. They consider this as very meritorious, and before they read the Psalms, they use a prayer, in which these words occur, —"May it please thee, O God, to forgive us our sins—for the sake of the merit of David the King, (peace be with him,) and for the sake of the verses, words, letters, and points, and accents, and the holy name of thine which are written in the Psalms which we read—and for the sake of the names which are brought forth by the Rasha, Theboth, by the Sofeh Theboth and by the Chilufeh Theboth!" When they have finished the reading of the Psalms, they pray, "May it please thee, O Jehovah, our God and God of our Fathers, to be merciful to us, and consider the reading of the First Book of the Psalms as if we had read the First Book of Moses; the reading of the Second Book of Psalms as if we had read the Second Book of Moses; the Third Book of Psalms as if we had read the Third Book of Moses; the Fourth Book of Psalms as if had read the Fourth Book of Moses; the Fifth Book of Psalms as if we had read the Fifth Book of Moses!"—and then they pray for the forgiveness of their sins, on account of the names, &c., which they have read, and finish by praying for the coming of the Messiah, and the building of the temple.

By the "Rasha Theboth," these poor men mean the names which may be formed by taking the letters of the words which they have read; by the "Sofeh Theboth," those which may be formed by the last letters; and by the "Chilufeh Theboth," those which may be formed by changing the places of the words.

Uses of Eloquence.

Almost every page of the Bible glows with images which would thrill and almost electrify us, were they not so common. The sacred writers abound in the various forms of painting. When Nathan is called to reprove the royal sinner, he does not rouse him in self-defence by a direct attack, he invents a parable.

"There was a poor man who had a certain ewe lamb which he had nourished, and which had grown up with his children; it ate of his own meat, drank of his own cup, lay in his bosom, and was to him as a daughter. But a rich neighbor who had abundance of flocks, and herds, passing by them, took this single ewe lamb and killed it for his own table." When by this description the feelings of David were awakened the prophet says unto him—*thou art the man.*

Were similar methods pursued more in our day, instead of the abundant use of logic and metaphysics, which few who hear a popular discourse can fully comprehend—were the preacher to deal less in general and more in particulars,—instead of talking about sin in the abstract, to specify individual sins, and trace them in strong colors, though all their odious consequences—were he to argue less from principles and more from facts,—to seek his proofs not in the school, but in the study of human nature—to find his weapons no so much in his own head as in the hearts of his hearers, we should hear less said about sleeping congregations.

Massillon's congregation did not sleep. He believed that if all men have not cultivatnd understandings, all have affections. To these he directed his efforts. His hearers felt the hand of the preacher probing their hearts. They felt—and sometimes a whole audience were raised involuntarily from their seats.

Whitefield's hearers did not sleep. By his power of paintng, in which consisted the chief magic of his eloquence, he carried men where he chose, with a touch more powerful that magic. He annihilated every thing but the scene he would present, and drawing aside the veil of eternity, now led his hearers to the opening gate of heaven, and now to the yawning pit of hell

Witness its effects on Chesterfield. The sceptic was present when Whitefield presented the votary of sin under the figure of a blind beggar led by a little dog. The dog had broken his string. The blind cripple, with his staff between both hands, groped his way unconscious to the side of a precipice. As he felt along with his staff, it dropped down the descent too deep to send back an echo. He thought it was on the ground, and bending forward took one careful step to recover it. But he trod on vacancy, poised for a moment, and as he fell headlong—Chesterfield sprung from his seat exclaiming, "By heavens he is gone!"

Let me not be understood to recomend *tinsel ornament* or *gaudy coloring*. It is a most wretched substitute for thought. Nor yet any painting addressed merely to the imagination. This may do for the poet. But the orator, especially the Christian orator has a higher aim. He must paint to the heart. His images must speak to the soul. If they do this his style will be different from the rainbow coloring of a vaporing fancy, as the steady sun, which enlightens, and guides, and warms, is different from the meteor, which leads only to bewilder, and dazzles only to blind.—*Winslow.*

FAMILY DEVOTION.—It is a beautiful thing to behold a family at their devotions. Who would not be moved by the tears that tremble in the mother's eye, as she looks to heaven and pours her fervent supplications for the welfare of her children?

Who can look with indifference, upon the venerable father surrounded by his family, with his uncovered locks, kneeling in the presence of Almighty God, and praying for their happiness and prosperity? In whose bosom is not awakened the finest feelings, on beholding a tender child, in the beauty of innocence, folding its little hands in prayer, and imploring the invisible, yet eternal father, to bless its parents, its brothers and sisters, and its playmates?

A change Indeed.

A gentleman, who had been absent from this country for several years, in the Pacific Ocean, returned to his native land a few months since, and left the vessel, in which he was a passenger at Tarpantin Cove, a small harbor on the western side of the Viney Sound. He stopped at a public house, until an opportunity offered of getting a conveyance to New-Bedford; and although he was a man who had been through life *strictly temperate* in his habits, yet he had not adopted the principle of *entire abstinence*, and was ignorant of the progress of the temperance reform in his native country. The afternoon being somewhat damp ard chilly, when he reached the inn, he asked the landlord for a glass of brandy and water.

"I am sorry," said the landlord, "that I cannot oblige you? but I have no brandy in my house."

"No ardent spirits!" exclaimed the traveler with amazement. "A tavern without ardent spirits! I should as soon expect to see a ship without a rudder."

"This sir is a *Temperance House.*"

"A Temperance House! What's that? I have been absent for several years. I am sure there were no *Temperance Houses* when I left the country."

"No sir, they have only been introduced within a short time; but the friends of temperance, aware of the injurious effects which the traffic in, and the free use of ardent spirits, creates in the moral and physical condition of man, have formed societies, where the members are pledged to total abstinence from spirituous liquors. These societies are rapidly increasing, and you will now hardly find an individual, who has any respect for himself, or regard to the interests of his fellow creatures, who is not an advocate for the principles of total abstinence; and thus Temperance Stores and Temperance Taverns, to accommodate temperance men, are springing up in all parts of the country."

"I was not aware of this before," said the traveler. "I consider it joyful news; and from the bottom of my heart, I honor those individuals who have been instrumental in effecting such a change in public sentiment. I congratulate my country on the progress of the temperance reform."

He arrived at New-Bedford, and stopped at a well furnished and orderly hotel, to take passage in a stage for Boston. He saw no brandy-bottles nor toddy-sticks in the bar-room, nor were his olfactory nerves operated upon by the vile effluvia of spirituous liquors. While he was ruminating on the moral change which had taken place withih a few short years, he saw a poor miserable looking wretch, with a crownless hat, a ragged coat, and an unsteady step, advance to the bar, and with a faltering voice ask for a glass of *whiskey punch.*

"You will have to apply elsewhere," said the bar-keeper. We do not deal in *poison.* This is a Temperance House."

"A Temperance House!" muttered the poverty stricken votary of Alcohol, as he bent his step towards the door. "Another Temperance house? Then it will not do for me. These Temperance Taverns are a great and I regret to say it, an *increasing* evil. It will not be long before it will be impossible for a poor fellow like myself, and who is a stickler for 'liberal principles,' to procure a drop of *good liquor* for love or money."

The traveler left New-Bedford for Boston. On the way, when the stage-coach stopped at a certain house to change horses, a young buck, who rode outside, asked the driver to take a glass of *something to drink.*

"I am a member of a Temperance Society," said the driver. "I have signed the pledge of total abstinence."

"Well I will take something myself, then," said the young man.

"There are two words to that bargain, my good fellow," said the landlord. "This is a *Temperance House.*"

Our traveler arrived safe in Boston, and put up at KILBURN'S COFFEE HOUSE.—*Family Temperance Almanac.*

A new way to stop Selling Rum.

A certain trader in Vermont, having become convinced of the impropriety of selling rum, was desirious of stopping, but did not know how to begin without offending some of his customers. There were some he could refuse. There were others that he thought he could not; at any rate, "he did'nt love to." After studying upon the matter some time, he hit upon the following expedient. As he had sold in all quantities, to be drank in his store, and to be carried away, he thought he would stop the tipling part of the business first. So he put his spirit all down cellar, and when a man called for something to drink, whom he did not love to refuse, he would say: "Yes go with me." He then went down a narrow, crooked pair of stairs through a trap door in the celler, the man following him poking along carefully, so as not to break his neck, and when they had got down, it was sure to be so dark that they could'nt see. He would then say to his customer, "really it is dark here, stop and I will get a light." He would then go up after a candle, and be sure to be gone as long as was any way decent, and when he returned there would be no tumbler down cellar. Then he must run and get a tumbler, by no means in a hurry, and by the time he had got down with his tumbler, the cask was not tapped, and perhaps in his hurry the candle had gone out. He would then run and get a gimblet to tap the aforesaid cask, and draw his rum. Then there was sure to be no water, and he would run to get the water, and the candle would go out in his great haste, and by the time he got back with the water and light, from the beginning to the end of the whole operation, it would be the best part of half an hour. By this time his customer had got ready to swallow the dram, and put the question, "what is to pay?"

"Oh! nothing, nothing! I don't take any pay. Suffice it to say, that no man, that he could'nt refuse, would ever call for a second dram. After serving all his *influential* customers in this way, he got rid of the tippling part of his business, and soon got rid of the residue, and kept a "Temperance store."

Sayings of Henry.

It is no breach of the tenth commandment, moderately to desire those comforts and conveniences of this life, which we see attainable in a fair and regular way.

Let not God's ministers complain, if at any time they find themselves postponed in men's thoughts and cares; but let them make sure of the favor of God, and the honor that comes from him, and they may well enough afford to bear the slights and neglects of men.

Those that are bound for heaven, must be willing to swim against the stream, and must do, not as they *must* do, but as they *best* do.

Great merits often meet with very ill returns.

Modesty and humility make up the brightest crowns of great performances.

It is no part of religion to go contrary to the *innocent usages* of the places where we live; nay, it is a reproach to religion, when those who profess it, give just occasion to others to call them covetous, sneaking and morose.

Outward losses drive good people to their prayers, but bad people to their curses.

WOMAN.—"Adam was first formed, then Eve, and she was made *of* the man, and for the man; all which are urged as reasons for humility, modesty, silence and submissiveness of that sex in general, and particularly the subjection and reverence which wives owe to their husbands. Yet man being made last of the creation, as the best and most excellent of all, Eve being made after Adam, and *out* of him puts an honor upon that sex as the glory of the man. If man is the head, she is the crown; of the visible creation. The man was dust refined, but the woman was dust double refined, one remove further from the earth.

Woman was *made of a rib out of the side of Adam*; not made out of his head to top him; nor out of his feet to be trampled upon by him; but out of his side to be equal with him; under his arm to be protected; and near his heart to be beloved.—*Henry's Commentary on the Bible.*

CELIBACY.—Is a miserable lot. It is a branchless tree growing up but to decay, without a limb to shelter its trunk from the storms of existence.

Fine sense and exalted sense are not half so useful as common sense. There are forty men of wit to one man of sense: and he that will carry nothing about him but gold, will be every day at a loss for want of ready change.—*Pope.*

A HUMAN PRIVILEGE.—Brutes never make themselves ridiculous—that is the peculiar prerogative of man.

Handsome women, when intoxicated by the flame of adulation, often render themselves ridiculous by a thousand indiscretions, even in the eyes of their admirers.

He who imagines that he can do without the world, is much deceived—but he who fancies that the world cannot do without him, is still more deceived.

BREACH OF HOSPITALITY.—During the dreadful storm and inundation in Bengal in May, 1833, the estates of Mr. Campbell, situated on the Island of Sauger, at the entrance of the river Hoogly, suffered so greatly, that out of three thousand people living on his ground, only six or seven hundred escaped, and these principally by clinging to the roof and ceiling of his house. When the house was in a close-crammed state, with scarcely room in it for another individual, what should come squeezing and pushing its way into the interior of the house but an immense tiger with his tail hanging down, and exhibiting every other symptom of excessive fear. Having reached the room in which Mr. Campbell was sitting, he nestled himself into one of the corners and lay down like a large Newfoundland dog. Mr. Campbell loaded his gun in a very quiet manner, and shot him dead upon the spot.—*Letters from India.*

NOBILITY IN LIMBO.—A dashing German rascal, calling himself *Buron Adolph de la Weiss*, has recently been swelling to considerable extent among the good people of Indiana, and went off with wonderful currency and *eclat* until he ran ashore in matters pecuniary, and being of course under the necessity not only of keeping up his own dignity, but that of the *Baroness*, his spouse, was suspected of stealing certain valuables, from the house where he boarded,—was apprehended, tried and sentenced to three years imprisonment in the penitentiary. His lordship, after the sentence, took a dose of arsenic, in order to avoid the inconveniences of confinement in the penitentiary, but the poison operated as an emetic, and there was every prospect that he would serve out his full term of imprisonment.

We should be more careful not to do wrong, than to suffer wrong, because to *suffer* wrong is only an affliction, but to *do* wrong is a sin, and sin is always worse than affliction.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasnre in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July 30, 1834. 3-tf.

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.
Do. Classical Do. $12 50 a qr.
Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTANT BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel,
Single and double refined Loaf, 18¾ to 20 cts.,
Crushed Havana Sugar, 7 lbs. for $1,
Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, 5 lbs. $1.
Fresh Mackerel, Nos. 1-2-3,
Fine Table Salt, in loaves, boxes, or the pound,
Cincinnati Starch, 12½ cents per lb.,
Molasses, 50 cents per gallon,
Refined sugar-house Molasses, 75 cents per gallon,
Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents, Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as

CALFSKINS, BUCKSKINS, MOROCCO, &c.

and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's BOOTS and SHOES, and he invites *cash* customers to call and examine them. GEO. ADAMS.

Lexington, June 4, 1834. 47-tf

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of

LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

ALSO, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by

J. M. HEWETT, Jr.

36-by 4 *doors below the Post Office.*

Cleland's Hymns.

FOR sale by the subscriber, CLELAND'S HYMNS, last edition, by the dozen, single copy, or hundred, very low for cash.

A. T. SKILLMAN.

Lexington, Sept. 17, 1834.

JAMES MARCH,

(Of the late firm of *Gaunt & March.*)

Chair Manufacturer,

HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of

Fancy & Windsor Chairs,

Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St. second square above the Jail.

JAMES MARCH.

Lexington, July 2, 1834. 51-tf.

MERCHANT TAILORS' FASHIONABLE STORE,

No. 2, Cheapside, Lexington.

Williams & Wilson

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of color and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention.—☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1383. 48-tf

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.

Lexington, July 2, 1834.

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boilean; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALLACE.

Lexington, June 11th, 1834. 49-by.

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.

Lexington, May 14, 1834. 42-tf

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.

Lexington, July 2, 1834. 51-tf.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE

Lexington, May 25, 1834. 46-tf

☞TRUSSES.☜ JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER

Opposite Lexington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.

Lexington, June 17, 1834.